

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., December 9, 1926

NEW SERIES
VOLUME XXVIII, No. 48

The American Baptist tells us that Betsy Ross, who made the first United States flag, was a Baptist.

Trustees of Mississippi Baptist Hospital will hold their annual meeting at the Hospital in Jackson Monday, Dec. 15, at 7 P. M.

You did not hear any protest from Judas when Jesus washed his feet. There are others who think that anything which God does for them is their due and to be accepted without thanks just as a matter of course.

First Church, Houston, Texas, of which Dr. J. B. Leavell is pastor, received 166 as a result of a recent revival meeting conducted by the church forces. It was intended primarily for the benefit of the church members, and an effort is being made to purge the roll of worthless members.

A telegram from Missionary T. F. McCrea to Dr. J. F. Love says that Mrs. J. L. Johnson at Woman's College in Hattiesburg has started a movement among students at the College, including friends and relatives, by which all agree to give Christmas offerings to Missions instead of giving presents to one another. The Church at Shattuck, Oklahoma, will have a Christmas tree and all presents will go to foreign missions.

A special rate on all railroads will be made for the South-wide Baptist Sunday School Conference to be held in Memphis, January 18-21.

You may secure certificates by writing to J. E. Byrd, Baptist Headquarters, Jackson, Miss. The fare is one and one-half for round trip.

Was the Thanksgiving service at your church well attended? The question that kept coming up in some minds on that day as they saw the empty pews, was, "Where are the nine?"

In the Louisiana Convention the State Mission report called attention to the fact that there are 400,000 French-speaking people in the state with only 14 missionaries; 80,000 Italians to whom we are supplying only 5 missionaries; 30,000 Jews in New Orleans alone, among whom our board is doing no mission work; 40,000 Spanish-speaking people, with no missionary; and 90,000 foreigners of other nationalities among whom we are doing no mission work. There are eight parishes with only one Baptist church each and nine parishes that have no Baptist churches whatever. There are 51 towns in the state with more than 1,000 inhabitants with no Baptist churches.

Miss Minnie Brown is seriously ill at Durant. Many will be grieved to learn of her illness and will pray for her recovery.

A resolution was adopted by Louisiana Baptists similar to the one passed in Oklahoma, the treasurer of the Executive Board to withhold all money due any southwide institution until it complies with the request of the Southern Baptist Convention to repudiate evolution.

We can't help being a bit suspicious about this "medicinal" liquor which the government is now talking about, specially when an ex-distiller is responsible for the enforcement of the prohibition law and is talking about organizing a corporation to buy up the stock, make more and handle it for the benefit of the "suffering."

Congratulations to Mississippi College, and President Provine. In the building program the amount spent in construction was \$20,000 more than the money in sight. On last Saturday Mr. B. B. Jones, president of the Feild Cooperative Association came to their relief with a contribution of \$20,000. He has hitherto been most generous in lending money to the Alumni Association, of which Mr. Robt. Gandy is Secretary, and now to relieve a tense situation makes a gift of the amount indicated above. Mississippi Baptists are genuinely grateful for a friend in need.

State Convention Board Department

WHAT \$100,000.00 IN THE CHRISTMAS LOVE OFFERING WILL MEAN:

For Foreign Missions	\$25,000.00
For Home Missions	11,250.00
For State Missions	17,000.00
For Christian Education in the State	24,500.00
For the Baptist Orphanage	3,500.00
For Baptist Hospitals	5,000.00
For Aged Ministers' Relief	4,750.00
For Southwide Education	7,500.00
For New Orleans Hospital	1,500.00

POSSIBILITIES FOR OBTAINING THIS SUM

1. We have pledges amounting to nearly \$100,000.00.
2. Two years ago in December our people gave \$103,000.00.
3. We have more than six hundred churches which have made no contributions this year and should do so before the year closes.
4. The missionary societies are undertaking to raise one-third of the amount. The Sunday Schools can raise one-tenth.

HOW CAN THIS SUM BE RAISED?

1. By paying the Lord His tithe.
2. By leaving off many Christmas expenditures.
3. By paying pledges due.
4. By making a worthy offering for the cause of Him whose birth we celebrate.

ENCOURAGING SIGNS

1. There was contributed to objects supported from the Campaign funds in addition to the amount reported to the Convention, \$153,971.95.
2. Where it has seemed that the denomination could not, or would not, supply the needed funds, the Lord has provided from unexpected sources; for example, the Mississippi Woman's College Endowment Fund and the Blue Mountain College Endowment Fund. Money has come in from unexpected sources, even since the meeting of the State Convention.
3. Southern Baptists are giving almost twice as much now as they were seven years ago.
4. The request for pledge cards is far greater than ever before. Many churches are dividing their offerings for next year on the fifty-fifty basis.

EVANGELISTIC MEETINGS

We can furnish evangelists and singers for meetings during January, February and March. Please write, giving the date and the place.

Make your Christmas Love Offering for all the causes Sunday, December 26th.

R. B. GUNTER, Corresponding Secretary

**1500, ATTENDANCE GOAL YOUNG PEOPLE'S
—ADULT CONFERENCE**
(Formerly Organized Class Conference)
Memphis, Tenn., January 18-21.

The Sunday School Young People's—Adult Department which will direct the program of the Young People's—Adult Conference, a part of the Southwide Sunday School Conference to be held in Memphis, Tenn., January 18-21, has set the attendance goal for this conference at 1500. Surely we are justified in anticipating such an attendance as this when as many as 1000 have attended one or two of the annual sessions of the Southwide Organized Bible Class Conference during years past. There are nearly 8000 Organized Bible Classes registered with this Department of the Baptist S. S. Board, besides a large number of Young People's and Adult department officers. General and department superintendents and teachers of organized Bible Classes should cooperate in securing an official representative in attendance at this great meeting from each of their departments and classes. A beautiful banner is to be awarded the organized Bible class in the Southern Baptist Convention that has the largest number of its members in attendance. Each class should post the dates of this meeting on its announcement or bulletin board, or, better still, have a large poster setting forth the announcement. At the proper time the class should officially designate a representative who can and will go, and if possible pay his expenses. SEND NOW to your State S. S. Secretary and get an Identification Certificate so that in the event your class decides to send some one reduced railroad rates of one and one-half fares may be secured. Reduced rates cannot be had without this certificate. Write S. Carroll White, Bickford Station, Memphis, Tenn., and tell the character of hotel accommodations desired so they will be reserved and ready when you arrive. Remember, the Young People's—Adult Division of the Southwide S. S. Conference is the Organized Bible Class Conference which has been held the past five years enlarged with a much more elaborate program including all phases of Young People's and Adult department and class activities. Go and help your State Sunday School Secretary reach his attendance quota, and receive a great blessing for you, your department and class.

Attention Intermediate Workers.

Due to a change of plans all material for the Intermediate Exhibit will be sent to Miss Mary Alice Bibb, Intermediate Exhibit care of Peabody Hotel, Memphis, Tenn., instead of to Municipal Hall as previously planned. Pack exhibit carefully with name and address on EACH piece and mark "Please return" if so desired. Make your state exhibit the best. Your exhibit must reach Memphis by the morning of January 17th.

What state is going to lead in the Standard Department Exhibit? Will YOUR Department be in this list? Will it be represented in the Conference?

Intermediate Department,
Baptist Sunday School Board.

A business letter from Mrs. T. W. White cannot be given the attention desired because no post office is given. Will she please give us this information?

In sending in your renewal during the month of December why not add the name of some friend who is not a reader as a Christmas present. We will send the first issue just before Christmas day and a card telling that the gift is from you and will be a weekly visitor for a year. Many should be added to our list in this way during the month of December. What better gift could you select for many on your list.

**A MESSAGE TO SOUTHERN BAPTIST
FORM THE
EDUCATION BOARD OF THE SOUTHERN
BAPTIST CONVENTION**
J. W. CAMMACK, Secretary

(Note: At the Annual Meeting of the Education Board of the Southern Baptist Convention, the Secretary suggested that a statement from the Board to Southern Baptists, carefully prepared and outlining certain principles and policies for a coordinated and possible program of Christian Education, would be timely and helpful. A committee of thoughtful and observant members of the Board, experienced in this field, was appointed to prepare the proposed statement. The following paper received the best thought and the unanimous approval of the committee of five, and was then sent by mail to the eighteen local and eighteen statewide members of the Education Board for their approval, and is herewith submitted for serious consideration by Southern Baptists. Our Board recognizes its limitations and fallibility, and will appreciate the reaction to this statement by any persons who will take the time to study it with care, and to weigh it along with the changing educational conditions, southwide and worldwide, in state and denominational education, over a period of twenty five or more years. If we would build an "Educational Verdun" beyond which the present wave of highly trained materialistic leadership "Shall Not Pass," we have no time to lose.)

Dear Brethren and Sisters:

Realizing that this is a critical time in the history of our educational efforts we venture to address you on this most important matter. We believe the need for an education which is Christian was never greater than at present, and that the opportunity is correspondingly great. At this critical moment it is absolutely vital that interest in this matter increase in the councils of our denominational organizations if our denomination is to function worthily.

We invite you, therefore, to consider the following:

I. SOME FACTS.

1. In the past century universal elementary education has established itself as the ideal in all civilized lands. With it goes the idea that the privilege of secondary and higher education must be provided for all youth who are mentally qualified and desire it.

2. To realize this ideal the compulsory and taxing powers of the state have been enlisted, and elementary and secondary education have been made free to the individual student, and higher education largely so.

3. The cost to the colleges of providing educational advantages has risen tremendously in recent years. Better buildings, laboratories, libraries, longer terms, and more highly paid teachers are the chief items in this larger bill the colleges must meet.

4. The education provided by the state is, in the main, necessarily secular. Separation between church and state makes the state a secular institution. The secular school is the result. Culture is largely divorced from Christianity.

5. Educational standards have been rising rapidly in the South for several years, making greater and greater demands on the quality and financial strength of our schools.

6. The state has almost monopolized elementary education, has largely done so in secondary education and is moving in that direction in higher education.

**II. SOME CONCLUSIONS BASED ON THESE
FACTS**

1. There is at this time no place for our denomination in primary education and little in

secondary education. The only field still open is higher education.

2. These facts indicate that we should build no more primary schools or academies, gradually give up most of those we have and concentrate upon improving the quality and scope of our higher educational work. The field for Christian education is the college.

3. Our denominational schools cannot compete with those of the state on a financial basis. They must offer a better education than the state can give—better in the essential qualities of an education, if they are to live. Our emphasis must be upon quality rather than quantity. If the education we give stands the test of time and the strains of life, we need not fear the future! The best will live. Of that we can be sure.

4. Our aim must be mastery in those fields where character and fundamental opinion are made. We may well leave vocational and technical training to the state. We must educate to produce the highest type of manhood and womanhood, giving a complete education of the whole human personality, physical, mental, moral, aesthetic, spiritual. Here the Christian college will have no rival, if only it makes itself thoroughly efficient.

5. We must enlist all the financial support our Baptist people can be induced to give, and then attempt no more than those resources will properly support. In several states we have more schools than we are adequately supporting; perhaps more than we can support unless our people were better enlisted. What to do with the surplus schools is one of our greatest problems. Larger liberality or fewer colleges must very soon be our policy and practice.

6. It seems to your Education Board that the apportionment of funds to education in some of the states is too small in proportion to the importance of the subject. The development of young men and women of the South in Christianity and culture is one of the most important services in this whole world for us. By doing this we promote vitally and directly every worthy cause on earth. The denomination should realize this. Moreover, our wealthy people should be enlisted in support of our schools in larger measure. In recent years the largest gifts to our Baptist schools have come from non-Baptists.

7. Many of our schools were founded and located in response to local interests. Later they were turned over to the State Conventions for support, while the same local interests seek to continue control. This is manifestly unwise and unfair. If they are to be supported by the Baptists of the state as a whole, they should be controlled in view of all other interests in the state. With modern transportation, all our schools are now easily accessible from all parts of the state, making the earlier multiplicity of schools unnecessary.

8. We need a great southwide Graduate School for the training of teachers and others in post-graduate work. At present we are not giving and cannot now give to any of our college teachers their final training. We have the resources in men and money for this great task.

9. The Junior College is too new to determine just what its rise means in the educational world. What we must realize is that the college work which it does must be real college work or it will cheapen and weaken all our standards of education. This obvious fact does not seem to be realized at present. Academies that can no longer live as secondary schools are attempting the role of junior colleges with only minor changes of faculty or equipment. Second rate academy work is being offered for college credit. Let us realize immediately and once for all that the professors who do college work in the junior college must be of the same ability and training as those in the senior college and that laboratories and other equipment must be of the same quality or it is not college work and cannot be recognized as such. We should be chary of at-

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tempting to make our academies into junior colleges. Some of our too many four year colleges which are not standard might well transform themselves into standard junior colleges with great profit to themselves and to our general educational system.

10. "We must endow or die." So said one of the wisest of our educators recently. Current denominational support is important and should be continued and pressed with vigor, but it is too small and precarious to provide a firm foundation for a stable and enduring educational structure. Our colleges must have more and certain income to live and do their work. "We must endow or die."

11. We have long boasted of the loyalty of our faculties in accepting little pay to stay with our schools. All honor to them for their sacrifices. But is it right? Has not the time come to support them properly. Should we not rather be glad to pay our competent men and women professors well so that they can do, without great anxiety or worry, the high type of Christian work which we are determined to give in our colleges?

12. Our colleges must be genuinely and actively Christian in spirit, control, faculty, curriculum and objectives; otherwise there is no reason for their existence and no permanent place for their work. Especially do we believe that each of our schools should have a department of Christian Education, including good courses in Christian ethics and in the English Bible, and that this department should rank with the strongest departments in the school, and that the required courses for a college degree from a Christian college should include work in this department.

OCCASIONAL SELECTIONS

By J. N. McMillin

"Cowardly Financial Leadership"

"Our spiritual precesses in connection with church finance and stewardship have always followed the line of least resistance in the local church. In other words the church as an organization has been afraid to live up to its articles of faith, its covenant, its discipline, or even the plain teaching of the word of God.

The wise Christian believes with all his heart in voluntarism and would fight to the death for that great spiritual principle. But when an individual soul professing faith in God, openly voluntarily joins a local church, which makes very definite requirements of every member who thus joins, then it looks like cowardice for the church officers to fail definitely to expect him to live up to the membership agreement.

In the lodge a similar agreement is made and kept, but in the church, an organization incomparably greater than any other, the same people ruthlessly break their agreement. Unquestionably the church of Jesus Christ needs the courage of its convictions, and for its very life's sake should lovingly help every member to meet the obligation he knowingly assumed.

"Knowingly?" some one says: "Why, half the membership of the average local church did not know there was any financial obligation incurred when they gave themselves to God and joined His church." Then they ought to have known it before they were a day old in the church life.

With loving courage let the leaders of the church put the requirements before every present member, and in the same spirit see to it that no one hereafter can become a church-member without knowing what obligations are incurred."

WHERE IS THE \$60.00?

In the issue of the Baptist Record, November 18th, 1926, page 6 we have a reproduction from the Baptist Advance, Arkansas' splendid paper. LIABILITY OR ASSET. Did you read it? Did you answer it, for it is put as a statement re-

quiring an answer. This item referred to has to do with denominational work throughout the state. Well, this item has to do with denominational work throughout the world. As set forth in the former, those who had starved their souls by denial of the spiritual food that comes each week in the medium of the paper were unmovable when a larger and more worthy challenge was presented. We will tell our experience and let you conclude.

This last summer we were under the direction of the State Sunday school Secretary, and sent into several communities. One of which was a good town in the commercial world. Splendid people lived there. Homes of the most modern type were there. Everybody owned automobiles. A railroad point, several business houses, four filling stations and one "hot-dog" stand. They had electric lights 'nd ever' thing, as a girl would say. Their boys and girls were graduates, or graduating, or attending some college after finishing at their splendid High School. There are three churches in that town, and the Baptist congregation have half-time services, a good Sunday School, a semi-graded building, a B. Y. P. U. and other young peoples organizations. With all this there were but three families of that church taking the Baptist Record. The year before the Record had been placed on the Budget and cost the church \$60.00, and this year they were going to save that money because the people did not read the paper. We observe that from January 1 to October 1, this church paid to Missions and Benevolences \$61.50. Are we to conclude that they paid to these causes \$1.50 when the \$60.00 went for the paper, or that there should have been \$60.00 additional dollars to Missions and Benevolences, totaling \$121.50? When we save Kingdom money where do we spend it?

J. H. GUNN.

THE UNIFIED BUDGET SYSTEM

This is the subject assigned the writer for discussion at the recent Pastor-Layman Conference at Jackson. In view of the fact that we are at this time busy with plans for next Year's finances, I am, at the suggestion of our Editor, endeavoring to give to you some of the things I said in that talk. I give them because they have worked well in my pastorate and in others where they have been tried and my sincere hope is that many pastors and churches shall try out this system for the ensuing year.

By the Unified Budget System we mean just this.

Take one subscription and let that subscription take care of the local church work and also our Missionary and Benevolent work. Put all the money into one treasury and distribute on a percentage basis.

The Single budget simplifies our finances in many ways. Many people do not know how to work out percentages and do not care to bother with it. Out in the country it is not always easy to get the dollar or fifty cent piece changed into the right number of nickles, dimes and pennies to apportion it according to the percentages. The Single budget removes this difficulty.

The duplex envelope is a bother to many treasurers as it is hard to keep the nickles, dimes and quarters in the right piles. Give the people the single envelope. Then they can put their gift in simply; the money goes into one pile and then the treasurer can pay it out on the perceneage adopted by the church.

Here is the way my people have done. They have decided on the amount for pastor's salary and other local expenses.

Then on the basis of past gifts and present obligations they have decided on the amount to go to the Co-operative Program. They added the two together and then went out to get subscriptions to cover the whole amount. Then the Treasurer was instructed to pay out the money on the percentage basis adopted by the church.

All causes fared alike.

Now may I tell you what led me to ask my people to adopt this plan. Last Fall while I was studying this subject there came to my mind this expression, "The divorced pastor." That expression led me to see my self separated from all the other matters of the kingdom and as I saw myself so separated I resolved that I would be a divorced pastor no longer. I determined to take my place beside the Missionaries on the Home and Foreign Fields, by the side of the Aged Ministers, and to put my family beside the Orphan children we have obligated ourselves to care for in our Orphanage. My people granted me that privilege and it has been a genuine joy to me and I have not suffered.

Brethren, I believe your church or churches will do the same if you will ask them.

Often it has been said, "The pastor is the key to the situation." Then let it be remembered that the key serves no purpose till lost in the combination. Brother Pastors, is the proposition unsolved because we have not lost ourselves in it? Two passages of scripture come to my mind in this connection. "Thou therefore endure hardness as a good soldier of Jesus Christ;" and, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's the same shall save it." Let us give heed to these scriptures. I am glad that many already have adopted the Single Budget system. May many others fall in line and go before our churches to tell them that we want to stand or fall with our Missionaries and other workers. Tell them they can not, under ordinary circumstances at least, cut down on their support of Missions and benevolence without cutting down on pastor's salary and other local expenses.

Then let our different denominational enterprises see to it that they will stand by the Denominational budget each suffering or succeeding along with the others.

Praying God to make this the greatest year in the history of Mississippi Baptists, I am

Yours in Christ,

BRYAN SIMMONS.

We are sorry to know that Mrs. A. D. Muse, of Shaw will be in the hospital in Memphis for sometime.

Tennessee W. M. U. will send their state paper to very pastor not now taking it. Good missionary work.

Pastor L. J. Coker of Carriere has put The Baptist Record into the budget of two of his churches.

A report from Blue Mountain is to the effect that the trustees of the college approved the efforts of the alumnae to raise enough money to put up an administration building.

Evangelist J. W. Hickman and wife were recently with Pastor H. Rice at Wyaconda, Mo., in a good meeting. There were fifteen additions, ten of them by baptism, and seven volunteers for Christian service.

The Baptist Advance says: "You might as well be getting ready to say what your attitude is going to be toward the matter of preaching by women." You know me, Mabel. I think we had some words on that subject more than a year ago.

Texas Baptist appointed a Commission of 135 to raise money to remove their six million indebtedness. Two million of it is their objective in the early part of 1927. They also appointed a commission of five to supervise the budgets of their institutions to prevent their incurring any further debt. That's the best move yet, and could be followed to advantage by the Southern Baptist Convention.

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

CROSS CURRENTS FOR PREACHERS 2 Cor. 12:11-21.

Paul had an exceedingly sensitive soul. He loved intensely and felt keenly the love of those to whom he ministered. When they were kind to him his soul was exultant. When they suspected him or charged him falsely, it was a sword in his vitals. He loved these people at Corinth with a love like that of the Savior whom he served. And it was not reciprocated, he knew something of the pains which Jesus felt. He had fellowship with the sufferings of Christ; and filled up that which was lacking of the afflictions of Christ in his flesh for the sake of Christ's body which is the church. This was a part of his ministry and of his preparation for the highest ministry.

He is apologetic for entering on any defense of himself, such as he had been making. He says he had made a fool of himself. "But ye compelled me." I didn't want to do it. I ought not to have been under this necessity. You ought to have taken up the cudgel in my defense, instead of belaboring me with criticism and accusation and suspicion. Surely there was good reason why you should. In nothing was I behind the chiefest apostles. (Though I am nothing. You have said it and I am willing for it to go at that.) Truly all proof of my apostleship was given you; signs wrought persistently and consistently, call them by what names you will, miracles, wonders, powers. No church has ever had more evidence. You were not second to any of them. There is one exception, permit me to mention that. You did not pay me anything for my services. I didn't put myself on you to be taken care of. That is the only thing that I didn't do like an apostle. I might have done it, but I didn't. You were not out anything on me. If that was wrong, forgive me that. But I did it that I might avoid the suspicion or charge of making merchandise of the gospel. I was afraid you would be sensitive on that money question. Maybe I did you wrong in that. If so, forgive me. But I caught you anyway, by this means.

But my fear on this matter seems not to have been groundless, from the complaints that have come to my ears, so that when I make you my next visit, the third, I am going to adopt the same policy. I will not be a burden to you, but will continue to support myself with my own hands. Ah well, the parents must lay up for the children and not children for the parents. Glad I am to spend and be spent for your souls! But how it hurts when I love you thus devotedly, desperately, to find that the more I love you the less I am loved. It is like having ice water thrown on one coming out of a warm bath. The shock to the soul is like a frost on a tender garden in June.

But be it so, I will take my medicine. And I didn't trick you by what I said, only to reap advantages later. No, when I sent Titus and the

other brother to follow up my ministry, did they take advantage of you? Did we not walk in the same spirit; indeed in the same steps, adopting precisely the same method. There was never any effort to get anything for ourselves.

Now you may still think I am simply trying to ingratiate myself with you. No, I have no personal defense to make, no personal ends to serve. I am speaking as the minister of Christ: "In the sight of God speak we in Christ; and I am doing it for your edification and not for myself." I am doing this so that conditions may be cleared up before I come. I am afraid that when I come I should find you not such as I would, and you should find me not such as you would.

If I should find strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults, uncleanness, lasciviousness, fornications; I should be humiliated, and should be in sore distress.

Here is a pastor's heart laid bare. Tender and loving even when his ministry is suspected and his life and motives are belittled—a pastor still.

FORGIVE US OUR SINS

How often these words are repeated without any sense of their meaning. By Catholics? Yes, and by Baptists too. We may not be as frequent sinners as some others, but that is probably because we do not repeat prayers as often as some others. Have we ever really understood what the words mean? Do you mean when you say these words that you wish merely to escape the punishment for your wrong doing? Then you have never asked as Jesus intended and have never really received forgiveness.

The essence of sin is wrong done to God, violence done to his will, an insult to his person that hurts him and grieves him at his heart. It is a personal matter between the soul and God. There are two persons involved, yourself and God. It is not an impersonal matter. It is not a mere wrong done to some one else; it is not simply a failure to live up to a certain standard or rule. It is not a transgression of an impersonal thing we call law. It is not simply subjecting ourselves to the penalty of suffering the consequences of breaking a commandment. It is disobedience to God. It is refusal to obey him. It is resistance to his will and an offence against his person. We are dealing with God. And we have grieved and wronged him.

This is why James can say and does say that if a man keep the whole law and yet offend in one point, he is guilty of all. Sin is offending God, and it makes little difference which command is broken. He that said "Do not commit adultery," said also "Do not kill." Now if thou commit no adultery, but if thou kill, thou art become a transgressor of law! It is not what commandment you have broken, but whose commandment you have broken.

So that when we come to God and ask, "Forgive us our sins," we are asking God to forgive us that we have disobeyed him, have hurt him, have insulted him. When you ask a friend to forgive you some wrong you have done him you are not doing it to escape punishment for the injury done him, but to remove from his heart the hurt you have inflicted. You do it because you are sorry for what you have done, sorry that you have hurt a friend, that you have grieved or alienated him, and you are seeking a restoration of the friendly relation by removing the hurt you have inflicted. So when we come to God and ask for forgiveness, it is because we are sorry we have given him pain. We are pained because he is hurt and we desire to remove all this cause of grief to him. Godly sorrow worketh repentance that does not need to be repented of.

If you have sought forgiveness merely to escape the consequences of your wrong doing, you have never been forgiven. Remember you have hurt your best friend.

SECONDS AND SUCKERS

Technically "seconds" are articles produced by any manufacturer, say of clothing, shoes or what-not, which are not up to standard and cannot be put on the market as goods of the first class, and so are labeled seconds and sold at a cheaper price. They are articles which somehow in the making were discovered to have flaws in them, and an honest manufacturer or dealer does not wish to put them in the same class as goods of the best quality. His honor and his reputation require that they should be labeled as "seconds" and sold at a discount.

Now there are people who are not first rate Christians and do not make first rate church members, but they will pass very well as members of some other organization and serve a purpose there, though they may not feel themselves exactly suited for an active life in the church. They make very good club women, or if men, fill a place in some "benevolent" organization, but a whole-souled, spirit-filled, service in the church in the name of the Lord Jesus; well, somehow they just don't feel that the place fits them very well.

These people like to be doing something. They have enough energy, intelligence and philanthropy to incite them to some secondary service, but they just don't feel exactly at home in a thorough going spiritual atmosphere and in a distinctively Christian mission. Some little flaw has occurred in the making and they couldn't feel equal to a whole-hearted participation in a revival meeting. They would not know how to take hold and help a seeking soul to find his way to Jesus. They would feel extremely awkward there. But if a luncheon club should ask them to do something they would walk corns on their toes, or their legs off, or more probably burn a barrel of gasoline to put over some civic or humanitarian project. But they would be as dumb as an oyster in a meeting of prayer and testimony; or might feel very shy about being found on their knees in secret prayer, or in personally reading the Bible.

These are club women, lodge members or representatives of some great philanthropic organization who can put over a drive, but who have never known the thrill of leading a lost sinner to Christ; or of saving an erring brother or sister from a wasted and misspent life. Seconds.

Was there something said about "Suckers"? Well this is the kind of suckers we are talking about. As the children used to say in their "compositions" there are many kinds of suckers. But the suckers we are talking about are like those you have seen in your garden when you plant corn, especially sugar corn, in good soil. It springs up, and then soon there begin to appear at the joints shoots which grow out from the main stalk and seek to imitate or rival the stalk in growth and fruit. They do not become very fruitful, but they succeed in drawing away a good deal of life from the main stalk and make it unfruitful.

These are called suckers, because they suck the life out of the stalk or root and do not themselves bear much fruit. Now those organizations about which we have spoken above while talking about seconds may themselves become suckers on the churches. They sometimes draw off the spiritual life, nervous energy, time and money of people who might otherwise make good church members. We are not here speaking of any specific organization, but of the danger in the whole class of them. There seems no limit to their ability to multiply. Their name is legion, and a new one born every now and then. Negroes furnish a very fertile soil for them. They have more "societies" than you can shake a stick at.

The trouble about these things is that they seek to supplant the church in the affections of the people, and in the work that a church ought

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to do. It would not do for anybody to get into a "high dudgeon" about this criticism for that would be only to accentuate the truth. It is said that Jesus loved the church and gave himself for it. He is head over all things to the church, which is his body, the fullness of him that filleth all in all. The more suckers the less the church will be and do.

Rev. J. R. Gullett of Guntown is available for pastoral work for half time.

There were 515 messengers of the Louisiana Convention enrolled the first day.

Billy Sunday will preach in a revival meeting to be conducted in the Baptist Tabernacle, Atlanta, Ga., in February.

The W. M. S. at Magee gave \$155.00 as a special offering to foreign missions and it looks as if it is going to \$200.00.

At the Louisiana Baptist Convention an effort was made to secure a larger percentage of laymen on the various boards.

Rev. J. Stuart Holden, of St. Pauls Church, London, will be one of the speakers at Founders Week of Moody Bible Institute Feb. 1-5.

Mrs. Clark of Beaumont in renewing her subscription takes occasion to say that they not only greatly enjoy the paper themselves, but always pass it on to others. "Spread the tidings 'round."

Evangelist R. G. Baucom says that in nine weeks time there have been in his meeting 403 persons to sign pledges to tithe, and that it has literally made over the churches financially. One church whose monthly income was less than \$200.00 a month jumped to over \$1,400 in cash.

Pearces Creek Church called L. Williams as pastor who begins his work Dec. 19th. He has been engaged in Sunday School work, and has been recently ordained. The church also ordained brother Carl Howard as deacon.

Pastor McCall at Griffith Memorial, Jackson, says his people had the biggest and best Sunday School last Sunday since his coming among them. They are outlining a program of work for 1927 that means the building up of the church and going after the lost.

ATTENTION SISTERS

The Christmas Love Offering referred to by Dr. Gunter in last week's Record has NOTHING to do with your Lottie Moon Offering. Be sure and send in this Lottie Moon Offering at once. Then give your mind to the Love Offering.

—M. M. Lackey.

Beginning the first Sunday in October, it was the good pleasure of Pastor Owen Williams and Church at Utica to hear the gospel preached by Dr. J. A. Taylor of Brookhaven for eight days. Singing was led by Tom Doty of Clinton. There were about 19 additions by baptism and letter. Our people were delighted with singer and preacher.

The laymen of the Louisiana Convention asked that no enlistment men be employed by the Board hereafter (There are six now) and that matter of raising money for the denominational program be left to them, the laymen. It was unanimously granted. A state-wide laymen's meeting will be held at Alexandria Dec. 9 to start the work going.

There are 500 Baptist students in the State Normal College at Natchitoches, La., who marched into the Baptist Convention during its meet-

ing there. The Convention voted that if possible their Board should help in building an adequate church house for these people. A campaign was also authorized for the raising of \$155,000 for a Junior College at Shreveport for girls.

Texas Baptists with an indebtedness of \$6,000,000 will try to raise and pay off \$2,000,000 early in the coming year. Dr. Truett is chairman of a committee having it in charge. Beside this they propose to raise \$1,000,000 in 1927 for the regular denominational program. Louisiana Baptists owe about half a million and will endeavor to raise \$100,000 of it in 1927 beside the regular budget.

A pathetic figure gets into the news today in the person of ex-empress Charlotte, who lost her reason when her husband Maximilian was executed in Mexico 59 years ago. She was a Belgian princess, aunt of the present King Albert, married to the Austrian Duke and persuaded him to take the throne in Mexico when a short time it became an empire. The United States government took a hand in Mexican affairs and Maximilian was shot. The aged empress now in Belgium seems near the end.

After speaking of the bitter lot of Baptists, Jews and Protestants in Roumania, the Western Christian Advocate adds this comment on the recent visit of Queen Marie:

"After her present visit is over and all the publicity drums are silenced, we may as well say to her as she goes home: 'Please go home and clean house. You have seen religious freedom in America. Please go home and introduce a bit of it. Give the Protestant work in your kingdom, a taste of justice and tolerance.'

At the meeting of representatives of the Southern Association of Colleges and Secondary Schools in Jackson last week, the Woman's college at Hattiesburg made application to be accredited as a standard four year college, and the application was approved. We congratulate President J. L. Johnson, his faculty and board of trustees. They have labored faithfully to this end for several years, and have been fully rewarded. This puts the work of this college on a par with that of all standard colleges in America and is a matter of pride to all Baptists of Mississippi.

Evangelist C. T. Johnson, and Singer Edgar Spearman are in a few days meeting at Sledge. To date 13 have united with the church, and the spirit in the meeting could not be better.

The Baptists here have worshiped in a borrowed building since their organization; but they have already raised some of the money with which they expect to build a house of their own.

Some very heroic souls are to be found here, and the future is beginning to brighten for one of the strong churches in this part of the State. Several subscriptions have been procured for the Record, and they are planning to put on the budget for our denominational program. They have a splendid leader in Pastor J. G. Murphy, who is strong for our program.

Some may think that the efforts of the Mississippi Board of Health to get and preserve a complete registration of births and deaths in the State is just a matter of red tape. It is not. It is of great practical concern to the State and every person in it. Our state has had a bad reputation for health which it does not deserve. People and capital have been kept away on this account. There was a time when we had to pay more for life insurance than other states. The only way to correct this injustice is to report all births and deaths to the Health Board. The doctors are responsible for it. It is of great value that this matter be properly attended to.

The Church at Clinton has enjoyed one of the most constructive meetings in its history. Dr. J. R. Sampey preached for eight days the most searching sermons we have ever heard. Nobody got by; but the word was sharper than a two edged sword, piercing to the dividing asunder of soul and spirit, joints and marrow. He was here three years ago and preached two series of sermons on John and Acts which resulted in adding many to the church. But this time his message was more penetrating and personal; it was preaching and not primarily teaching. He followed the gospel of Luke from start to finish. He dug down into the hearts of men and women till he found sin and brought it out. In almost every sermon he spoke against fornication and uncleanness, in a way that every generation needs, and ours as much as any for a long time. He did not spare other sins either. He set a high standard of righteousness in individual life and for a Christian college. He is God's messenger to young men and young women. And like it was in the days of John the Baptist people came confessing their sins. They told him all that was in their hearts. His soul is on fire with compassion for the lost. And he sounded out the missionary message from day to day. There were probably 25 received for baptism, other professions of faith and many others turned to righteousness.

ASSOCIATIONS FROM WHICH WE HAVE RECEIVED NO MINUTES

Benton County	Monroe County
Chickasaw County	Neshoba County
Coldwater	New Choctaw
Covington	Oktibbeha
Green	Oktibbeha County
Holmes	Pontotoc
Itawamba	Smith County
Kemper	Tishomingo
Kosciusko	Wayne County
Lebanon	Webster
Lee County	Winston County
Lincoln County	Yazoo County
Madison County	Zion.

SHANGHAI COLLEGE

I notice a paragraph in the Record which says: "We have heard it said that there is not one of the graduates of Shanghai College in China, a mission school, who is employed in any Southern Baptist mission work in China. We hope this can be contradicted."

I am glad that I can fulfill your hope and contradict this statement. Up to the class of 1924, there were 22 graduates of Shanghai College in Southern Baptist mission work and this does not include 11 more who are working in the college which is also supported by the Southern Baptists, making 33 in all. This does not include the classes of 1925 and 1926. I haven't the exact figures regarding those two classes but it would certainly increase the number somewhat.

Of the 200 graduates of Shanghai College, 14 are in the ministry, 61 are teaching in Christian schools and at least 12 others are doing other forms of religious work.

I am sending you a copy of the Twentieth Anniversary booklet which will give you further information regarding the college.

Yours very truly,

—T. J. White, President.

Dr. W. H. Baylor, for several years mission secretary in Maryland, has resigned to accept the call to Parkview Church in Portsmouth, Va.

Henceforth the Alabama Baptist Board will, like the Mississippi, have a representative from each district association, and an additional member in each association for every 5,000 Baptists in the association. Their executive committee will consist of seven members.

THE PEOPLE, AND WHAT THEY TALK ABOUT

L. E. Hall

There are but few men, in Mississippi, who have seen as many people, in this state, as I have, and there are fewer still who have talked to as many of the "salt of the earth" as I have during the last year. The wisest and best are very much concerned about the present and the future, in things material and social. There are but very few who seem to be very much concerned about things spiritual and eternal, either present or future. There is much that might be written or said on the various phases of subjects suggested, but I am going to write a little about extravagance and its consequences. I shall do this from a Christian or Bible standpoint.

Extravagance leads to debt and debt leads to financial, and frequently to moral ruin. God's blessed Word is full of warnings against it. History is full of examples of individual and national ruin because of it. It is certain that extravagance is wickedness. It is simply "sowing", and debt and its horrid attendants are the harvest.

I have never seen a time when good people, the best people I have ever known, were having as much to say about TAXES. They are paying more than at any period in our country's history, except during war times, and the amount is climbing higher every year. Present taxation is hindering every species of development and progress in every line of business, throughout this nation. This, I presume, will be admitted by any sensible man or woman, but there is a fact that goes deeper and reaches much farther. It is hindering the progress of the gospel of the blessed Lord Jesus Christ.

Our Home and Foreign Mission work is lagging, fearfully. Both the Boards are greatly in need of means to pay debts, that are long past due. Talk to many of our people about the sad situation, and they will tell you, "Yes, that is so, but my taxes have to be paid in a few weeks and they are awful". I am not saying that this is a justifiable excuse, but when they say taxes must be paid, they say what everybody knows to be true, and when they say that they "are awful", we know that to be true, also.

Another fact that sensible people have in mind is that the fearful situation must get worse before it gets better. For much of this the people are, themselves to blame. They have voted for bonds, which means bondage, either for themselves or their children, and, in some instances, for both. It does seem that in this matter of extravagance, "Men have lost their reason". It is in the air. Bonds for fine school houses is now the "fad", in most communities. Exceptions are rare, but thank God, there are a few. I was in a community and preached at a church, recently, that would seat eight hundred people, comfortably. Near this church was a first-rate school building. No bonds had been sold and they did not owe a cent for it. I was told that the community came together, bought and paid for the material, went to work and built the house, without any debt. To my mind, this was much more in accord with God's Word and with common sense, than if they had sold thirty thousand dollars worth of bonds in order to build a fine school house in a locality where the surroundings were full of frog ponds and pine stumps. I have seen just such objects. They remind me of how one would appear with a diamond pin in the soiled bosom of a ragged shirt. Taxes that have resulted from bonds sold for such a purpose will hardly compensate for failure to preach the gospel to the lost, in this wicked world.

A friend who is connected with one of the most useful corporations in Mississippi, tells me that the income tax on his industry is more than twice as much as is the tax on the incomes of individuals engaged in the same business. This is

not a matter of state taxes, or taxation. It is the federal government. Any child that can reason at all, knows that this is unjust. Corporations are made up of individuals, and every one knows that an act of injustice to a corporation is an act of injustice to every individual that is affected by it. A great many corporations are engaged in the development and maintenance of industries that individuals could not take care of, for the simple reason that it requires more capital than individuals can use for such a purpose. Corporations ought to do right and they ought to be treated fairly. Injustice will discourage and drive them away, and it will prevent progress in material things. Progress in these is necessary to the maintenance of churches, missions and education, all of which must be maintained, if our civilization is to stand the test of the perils that now beset us.

Former Governor Noel, is reported to have said, during a sitting of our state legislature, "if you want to reduce taxes, you must quit spending so much money." If you think you can get more truth, in a few words, just sail in. Strange that so little attention has been paid to it.

A little boy was asked a question by a young lady teacher, who was hearing a lesson in mental arithmetic. "Jimmie, if there were ten sheep in a pen and one of them was to jump over the fence, how many would remain?" He said, "none." She was amazed. "Why, Jimmie, how can you be so stupid. Don't you know that nine would be left." His reply was, "if one was to jump over the fence the balance would follow him or 'bust'." He said, "you see mam, you understand sheeps." Our politicians understand politics but they seem not to understand extravagance and debt.

RESUME OF THE EUROPEAN TOUR

by

E. Y. Mullins, D.D., LL.D.,

President of The Baptist World Alliance.

This article is being written in New York City and is a backward glance over the tour just completed in Europe. Regional Conferences have been held in nine or ten centers in Continental Europe in addition to meetings in England and Scotland. The Regional Conferences have been so filled with interest and suggestiveness, and so inspiring for our Baptist work, that it is impossible for me to deal with many vital questions connected with them on their merits. This will have to come later and in other ways.

First, I must emphasize the remarkable reception in England and Scotland. The meetings in London and Aberdeen were held at the conclusion of the tour and I will speak of these later. It was a joy to greet the British brethren again.

Dr. J. H. Rushbrooke, our exceedingly efficient Eastern Secretary of the Alliance, as well as Representative of the Northern and Southern Foreign Mission Boards, and President of the Baptist Union of Great Britain and Ireland, had organized these Conferences and plans were thoroughly made and efficiently carried out by leaders in the various centers.

I take this occasion to congratulate the Northern and Southern Boards upon their representatives in Europe. All of them are splendid personalities, doing a very fine work. Dr. J. H. Rushbrooke holds an exceedingly high place in the affections of European Baptists. He has made many sacrificial journeys in their behalf. He has represented them before governments. He has planned for their welfare in many ways. He has the outlook of a statesman, and is exceedingly alive to the necessities of our Baptist situation.

I am sorry to record that conditions in Roumania for Baptists and other non-Conformists are very bad. Our brethren are still fighting against the persecution of the Roumanian Government and the State Church. The Alliance Executive Committee took an important action

regarding this which I will mention later. In most countries our meetings were held without difficulty and without opposition from any source. The exceptions were Spain and Poland. An effort was made to prevent the Conference in Barcelona, and Dr. Rushbrooke, through the British Foreign Ministry, approached the Madrid Government and opposition at Barlecona was withdrawn. In Lodz, Poland we were informed that we must not use the word "Conferences" or "Congress" to describe our public meetings. They must be held as a service for religious worship and speakers were to take scriptural texts in making their addresses. To Americans accustomed to religious freedom, this was a somewhat laughable camouflage used to enable "the powers that be" in Church and State to permit and yet restrict the activities of the Conferences. It is scarcely necessary to add to the above for the informed reader, that both of these countries are Catholic and Catholic Church dominates the situation. In Roumania the Orthodox Church is the State Church. This is practically identical with the Greek Catholic Church.

Many of the European countries are providing for a very large measure of religious liberty. The new constitutions in most of them look in this direction. They are handicapped by the complications inherited from the old order of things, and naturally the progress will not be as rapid as Baptists could hope, but one thing is perfectly clear, and that is that the Baptist witness to religious liberty is a tremendous need in Europe today. Our opportunity there is unparalleled in our history.

A notable feature of the Conferences was the size of the audiences. It is conservatively estimated that we addressed upwards of 40,000 people in the Continental meetings. In Budapest, Riga, Konigsberg, Berlin and Copenhagen the largest public halls in the city were secured by our Baptist groups and they were filled repeatedly to overflowing, with some two thousand to thirty-five hundred people. I have not seen, even in the Southern or Northern Baptist Conventions, a greater jam of people than in the great hall in Konigsberg, Germany, at an eleven o'clock Sunday morning service. Every available foot of space was occupied by people sitting or standing. It was a meeting of great inspiration and power. I had the pleasure of addressing it on the theme, "The Centrality of Jesus", and I have nowhere had a warmer or more enthusiastic response to a Gospel message. In Copenhagen the great hall was packed with people at a Sunday afternoon service, a minority of whom were Baptists. All religious denominations were represented in the meeting. These great gatherings illustrate and emphasize the growing influence of our Baptist people in Continental Europe.

I was much impressed with the great value of training schools and theological seminaries for the best prosecution of our work. Our theological schools scattered over Europe, are full of promise. The gift of Miss Brown of South Carolina for the establishment of the school at Budapest was most timely. The building is situated on the Danube, opposite the Hungarian Parliament building. It is commodious and suitable for its purposes and gives promise of a career of great usefulness. We were present at the opening of a session and were greatly inspired by what we saw.

I was very greatly impressed with the value of fellowship among Baptists as a powerful asset in our work. As I brought greetings from American Baptists to these various groups, and as Doctors Rushbrooke, Aubrey, Gill and Lewis, brought their cordial messages of greeting, and as we bore greetings from group to group, we felt a thrill of joyous fellowship pulsing through the great congregations which was most uplifting. If the Baptist World Alliance can render no other service save that of binding together the Baptist groups of the world into a closer

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fellowship and brotherhood, it will render a great service to our cause. The keenest interest was shown in the next meeting of the Alliance in Toronto in 1928, and I look for a large attendance of European Baptists at that meeting. It gives promise of being the greatest of the Alliance meetings which has yet been held.

In London we had marvelous meetings. The welcome meeting in Westminster Congregational Church, seating between twenty-five hundred and three thousand, was crowded to the doors. Admission was by ticket, and we were told that there were about as many applicants for tickets who could not be supplied, as there were present. Dr. David Lloyd George presided and spoke briefly but powerfully, on religious liberty. I followed him with an address in which I tried to show the obligation of the Anglo-Saxon races to give a spiritual religion to Europe. Doctors Rushbrooke and Aubrey spoke on the Continental tour, and the interest of the great gathering was unflagging to the end.

In this connection I wish to say that the reply of the British Baptist Union at Leeds last April to the Lambeth Proposal, which has been pending for several years, has been a most heartening action in its influence on our Baptist groups everywhere. Dr. Rushbrooke's presidential address and the formal reply as voted by the Union reaffirmed the spiritual nature of Christianity and repudiated the ecclesiastical and formal type to our Christian religion. The meeting at Aberdeen, Scotland, was held in connection with their annual convention. I had the pleasure of being entertained there by Principal D. S. Cairns, of Free Church College, and I found the fellowship with our Scottish brethren most inspiring.

A great question before Baptists is, What shall we do for Rumania? The State Government and the State Church are as impenitent as ever. The situation improves and grows worse by turns. There is very little probability that any lasting change can be brought about by the method of protest given in the ordinary way, and yet the claims of Baptists and their protests in Rumania are practically identical with the claims and protests of Catholics in Mexico. Catholics are given much space in our press for their Mexican protest. Why should not Baptists and other non-Conformists in Rumania share in this newspaper sympathy in America? Rumanian officials hear these complaints and protests and frequently make promises of amendment, but little comes of their promises and there is no amendment which is noticeable. The Rumanian Government and the State Church have an ingrained intolerance, but there is the best of reasons for believing that public sentiment of mankind, if properly expressed in protest against these abuses, will have a powerful effect. Rumania does not want the ill will of the world. The Executive Committee of the Baptist World Alliance, therefore, in its recent meeting in London at the close of the Regional Conferences, voted to prepare a memorial to be signed by Baptists all over the world and addressed to the League of Nations, with a view of setting forth the facts as to Roumania and voicing a protest. It is hoped that some nation which is a member of the League can be secured to present this protest, but in any event such a memorial and protest from the millions of Baptists of the world is bound to call attention to the situation in Rumania and is likely to prove a powerful influence toward correcting the abuses. The British papers in London have indulged in a good deal of merriment over the excessive demonstrations in America in welcoming Queen Marie. She is, no doubt, a charming personality who is justly admired, but the British people who are more democratic than we, marveled that our great country, calling itself democratic, can indulge in such demonstrations, particularly when they know that Rumania is about the most reactionary of the European countries in matters which have to do with real liberty and real democracy.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

WHAT SOME PASTORS AND ASSOCIATIONAL ORGANIZERS ARE DOING FOR THE EVERY MEMBER CANVASS ARE DOING

It is very encouraging to us to have so many expressions of appreciation for the work we are trying to do, and to observe how some of our most aggressive pastors and associational organizers are taking hold of the work, preparatory to the Every Member Canvass.

We take from the "Church Chimes," published by the First Baptist Church, Picayune, of which Dr. Roland Q. Leavell is Pastor, this fine word:

"Our Program."

"As we come to the close of the year, we begin to think of our program looking forward to the Every Member Canvass for the budget of next year's work. The Finance Committee will recommend a program at their meeting December 1st. The proposed budget will be published December 5th, in the Chimes. It will be submitted to the Church for action Wednesday evening, December 8th. On December 12th, the Every Member Canvass will be made.

As we view the distressing financial condition of all our world-wide evangelizing agencies, it is time for us to begin to pray about what percentage of our budget shall be given to world-wide causes. And, it is also time for us to begin praying about what percentage of our income we shall put into the Lord's work.

We firmly believe we cannot feel that the true Christian spirit is manifest in our financial program unless every single Christian is giving a minimum of ten percent of his income to God's work, and every church is sending fifty percent of her budget to world-wide evangelizing causes. Brethren, let us pray!"

Dr. Leavell makes this comment concerning the State Convention, "The whole interest of the Convention was centered on the matter of our Cooperative Program for world-wide missions, and evangelization. Again, and again the discussion ran on the policy of some people who try to magnify some parts of the work to the detriment of others. For years we have been trying to build up our people to the spirit of "cooperation," that is, to the support of all causes in their relative needs."

Please note what Dr. Leavell has to say in the last paragraph under "Our Program," namely: "We firmly believe we cannot feel that the true Christian spirit is manifest in our financial program unless every single Christian is giving a minimum of ten percent of his income to God's work, and every church is sending fifty percent of her budget to world-wide causes."

We have been trying to emphasize this point all along. May God lead every Mississippi Baptist to see it, and every church to adopt it as the basis of their giving and distribution of the funds collected. If we would all tithe, and make our distribution on the 50-50 basis it would be easy to take care of all our enterprises.

COUNTY ORGANIZER FOR SIMPSON ON JOB

We received in today's mail the list of every church in Simpson County, and a request that pledge cards for the Every Member Canvass be sent out to each church. Brother Boyd is on the job, and we predict that Simpson County puts on the canvass in a great way. Brother Boyd says, "I shall encourage the churches through their pastors and other leaders." This is what our people need—a little encouragement

and a clearer understanding of what we are trying to do, through the Cooperative Program.

YALOBUSHA ORGANIZER BUSY

Pastor R. L. Breland, who is Organizer for the Every Member Canvass in Yalobusha County, is making fine preparation for the canvass. He has grouped the churches, and selected group leaders to assist him in the work. Brother Breland, writing on Nov. 24th, says: "I will do the best I can to enlist the churches of the Yalobusha County Association to adopt the Cooperative Program and to put on the Every Member Canvass. I will endeavor to put the best efforts, that I am capable of, into it. Most of our pastors are on the right side of the proposition, and I am encouraged with the outlook."

These are all stimulating words from these aggressive pastors, and we appreciate the fine spirit of cooperation which our pastors are giving us in this work. May the Lord bless and lead every pastor and every church in the whole State in this effort.

ENCOURAGING SIGNS

There are many encouraging signs that the 1927 Canvass will be the best ever. We have sent out to date twice as many pledge cards as were sent out at this time last year. The people are responding to the call to go forward in the Cooperative Program in a fine way. We are on the right track; let's stay by the Cooperative Program, and make our pledges on the basis of the tithe and bring our offerings in on the first day of each week, and all causes will be taken care of bountifully.

Another hopeful sign is the fact that our people are coming to understand more clearly than ever before what we are trying to accomplish through the Cooperative Program. They are beginning to realize that our purpose is to coordinate all interests included in the program, and to bring our people to a regular, systematic, weekly support of all Kingdom interests so that none may suffer for lack of funds.

Let every pastor and every leader help the people to understand what we are trying to do. We have sent out a large number of tracts which will promote a better understanding on the part of our people. We call attention, here, especially, to the folder on the Cooperative Program prepared by Dr. R. B. Gunter, our Secretary. It is worthy of your study, and we believe that it will help to promote the Cooperative Program. It will take a few years, perhaps, to bring all of our churches to adopt the Cooperative Program and the Budget System, but it is the thing that must be done if we are ever to carry forward all causes. This, and this alone, will save us from continued, embarrassing debts. Let all churches make their budgets as large as possible, and then divide on the 50-50 basis.

All Sunday School workers are interested in the Southwide Baptist Sunday School Conference to be held in Memphis, January 18-21. Make your arrangements to go.

Mrs. Carrie Smythe, of Gordo, Ala., in sending in her renewal to the Record, states that she has been sick and is so nervous that she can hardly hold the paper to read and is in her 73 year, but still wants her Record and after she has read it passes it on to others who enjoy it. We appreciate the kind words and the true spirit of loyalty to the denominational paper. May we have others who will follow her example.

Mississippi Woman's Missionary Union

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A LOVE GIFT FOR ALL THE WORLD

We have completed our Christmas Offering for Foreign Missions. But, because we love our Lord, we realize that we have not completed our gifts for His Kingdom Work as carried on through Co-Operative Program. So we sisters will all want to unite our every energy with the force that is going out from the S. S. and the B. Y. P. U. as well as the brethren of our churches in one great Round Up Gift on December 26th.

A million dollars is the goal set by Southern Baptists for the Program. Mississippi's part is one hundred thousand dollars. And we will surely reach it; for \$75,000.00 of this is wanted from our UNPAID pledges. Has your church any of these unpaid pledges hanging over it? We are asking that sisters will go singly; in groups or as they please to the members who made these pledges, and urge the payment of same right now. Many of our friends need only to be personally reminded that the pledge is due, and is sorely needed. Some others will plead "hard times." But as we borrow to meet material things may we not urge that enough be borrowed to meet God's portion?

A letter goes out to every missionary society urging immediate and prayerful attention to this call. See that it is read to your society. See that your young peoples organizations are allowed to have part in this special pay up opportunity.

Remember it is not an "extra" call. It is merely asking that we prove faithful to Him to whom we have given our word—and the time has come to show our faithfulness and gratitude to Him.

A MESSAGE FROM THE BAY ST. LOUIS W. M. S.

Dear Miss Lackey:

We thought that you and the Sisters throughout the State would be interested in the work that our Society is doing. We are small numerically, enrolling only 15 sisters, but enthusiastic. Mrs. W. O. Sylvester is our President.

We have tried in a number of ways to carry out the sentiment of the Motto of our Southern Baptist W. M. U., "Seek ye first the Kingdom of God." Matt. 6:33.

We have had regular meetings and observed some of the special days of prayer; have by the authority of the church purchased a beautiful new piano for the Church and in addition we built a nice choir platform in church. We sent

to our Orphanage a nice box of clothing. We have made many personal calls and cheered the sick and bereaved with trays and flowers.

The sum total of our financial offering is \$483.56. This we have contributed and raised, and that too in addition to every one of us supporting our local budget as well as our Denominational budget. Our Pastor and his wife are in hearty sympathy with our work, and cooperate with us in all that we undertake to do. We are already planning for the future.

We so much enjoy reading the Womans page weekly in the Baptist Record. Come to see us.

Elsie M. Day, Secretary.

WHEN CHRISTMAS MEANS THE HEIGHTH AND DEPTH OF GOD'S LOVE

Bello Horizonte, Brazil
 Rua Rio Preto 670
 Oct. 30, 1926

Dear Friends at Home:

As the Christmas chimes ring out again above our homeland, so favored of God, I hope you will not be too busy or happy to put your ear down to the rail and let there come into your life the simpler, quieter, calmer joys—a truer understanding and appreciation of happiness independent of material things—a sympathetic outlook on a world that so needs your love and your prayers.

Many of the saint days are more auspiciously celebrated than Christmas here, so it will pass us rather quietly. We shall have the closing program of the vacation Bible School the twenty-fourth. During the week, one of our "Collegio Baptista" couples will marry here at the house, and teach in the school the following year.

I want you to get a picture of Christmas in two of our homes in this state.

It was a year ago last Easter that Mr. Appleby went out to Umeraba to choose us a center for our interior work. In this little town there was one Christian couple, Miguel Damiani, a young Italian of twenty-one years and his splendid wife with their three children. Miguel's father had given his boy an education in order to make more money. They owned the drinking bar, dance hall, gambling den, soap factory and grocery store. When the boy was converted, he did not take on all the virtues of a Christian that had grown up in the faith, but he left the other part of the work to have charge of the soap factory.

They started a Sunday School in their home and preached in a hall that he rented and paid for on the other side of town. Soon the priests got busy, bought the hall and turned him out, but he kept telling other's of the Savior.

Soon came the firmer, and firmer conviction that God wanted all his time to preach, but his father was furious. He was offered a part of the business that brought in five hundred dollars a month to remain. But one day when Mr. Maddox and Ginsburg arrived in Uberaba, Miguel met them with a radiant face. He beamed as he told the missionaries that he and his wife had made their decision for the Lord.

His father cut him off from every penny though

he was a partner in the business. He is preaching the gospel of love and truth in a little town for fifty dollars a month and O so happy!

This month there came to town a thin, sad-faced woman with a baby of a few weeks in her arms. She was begging baptism, but the water system was out of fix, so that she could not be baptized for a week. "Then I will try to find work to pay my board through the week, for it cost a dollar to return and I have not the money," she said. One of the missionaries kept her, and this was her story:

One of the Collegio Baptista students had gone out to her little, interior village and preached Christ in a home. Here she learned of Jesus who invited all: "Come unto me, all ye that labor and are heaven laden, and I will give you rest." She spoke to the man that was father of her children and being interested too, he promised to marry her at the end of the month, when the wages came in, that she may join the church.

Anxiously the little mother waited. The evening came for his pay. It was late and he had not arrived. When he did get there they brought him dead. She did not understand just how, but stopping at a dance hall, he took a severe headache and died within an hour. The money was missing.

She took her two babies to a relative, and with the tiny one in her arms she came to follow the example of her Lord in baptism. Last week she went back to her inland village to care for her three little children, to battle against poverty and scorn for her new faith, but she will not fight ALONE.

Christmas joys will not mean to these two families the giving or receiving of presents, the pleasures of a full table, or the reunion of their broken families. It will only bring a new reminder of the height and depth of God's love for a lost world. His mysterious providence, His care through all the trials of life, His nearness in spite of the absence of loved ones, a new and glorious happiness that floods their lives and expels every doubt and care. They will not hear on every hand "A merry Christmas to you," but a new and fragrant happiness so floods their lives that I wonder if they would exchange the Season's joys with any of you.

Of all the time that our hearts long to bear its gratitude for every good thing through the past year, it is during this Season. For all your love, faith, prayers and sympathetic understanding that has lifted us and given strength, accept our heartfelt thanks.

May every experience of the New Year find you still following the Star that leads to the feet of the King—there leave your gift of a life fully surrendered. May every joy be a fuller understanding and every sorrow an imprisoned glory to chisel your life into the likeness of the ONE for whom Christmas is celebrated.

Lovingly,
 Rosalee Mills Appleby.

If you are not prepared to die, you are not prepared to live. If you are prepared for life, you are prepared for death.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

B. Y. P. U. Directors Conference.

The second BYPU Directors conference for Mississippi BYPU Directors will be held in the First church Jackson, Friday December 10th. We are looking for a good attendance at this meeting and as has been announced all pastors and other general officers are welcome and we hope a number will take this as an invitation to them to be present. We are urging all the directors to attend, feeling that this is going to be a meeting that will be most helpful to each one. Mr. J. E. Lambdin of Nashville, Field BYPU Secretary for the south will be with us for the meeting. The newest ideas in BYPU Administration will be presented. Both of Mississippi's State BYPU workers represent the different phases of the work and Dr. P. I. Lipsey will bring the closing message. We trust that our churches will make it possible for the directors to attend this important meeting.

A B. Y. P. U. ADDRESS GIVEN AT A FIFTH SUNDAY MEETING IN COPIAH COUNTY.

By John Hill of D'Lo.

In order that we may understand fully the purpose and work of the B. Y. P. U., let us notice its requirements and the things for which it stands.

Primarily, the organization is as its title indicates, for the Christian young people of the Baptist church. It is however, vitally necessary to enlist the sympathy and co-operation of the fathers and mothers, by convincing them, too, that the B. Y. P. U., is a forward step toward the upbuilding of God's Kingdom. Every father and mother would like to see their children filling places in the church with more efficiency than they have done. By attending the B. Y. P. U. the boys and girls can make this possible because its first principle, beautifully expressed in 11 Timothy 2: 15, is—"Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth."

And listen! boys and girls, this is absolutely essential in maintaining a B. Y. P. U. for, if you do not study, serving will prove a burden and not a pleasure.

Another essential, in maintaining this organization is boosting. There was never a successful movement that was not boosted by its members, and there will never be one.

Though, as I have said the union is largely composed of young people, there is training in it for anyone who wishes to grow in the work of the Kingdom. While the Church people meet frequently to feast

their souls upon the word of God from the pulpit, and while the Sunday School teaches them much of the scripture it is through the B. Y. P. U. that Baptist people are trained for Christian service. It is here that innocent tots begin their Kindergarten work for the Master. It is here that the child convert begins to be actively interested for God. It is here that young men and young women who have found Jesus in maturer years, may be prepared for greater service to the Lord. It is here, too, that young fathers and mothers are trained for their greater duties toward God and it is here that even the grandfathers and grandmothers may find the training they did not have in their youth.

The B. Y. P. U. is a school in which Christians are not only taught but are trained. It is the army of God in which boys and girls are drilled for soldering on lifes battlefield and in God's Kingdom. This organization has without a doubt created the greatest daily Bible-reading membership ever known in the Church. In addition to the inspiring message in 11 Timothy 2: 15, we have in 1 Timothy 4:12 these words: "Let no man despise thy youth; but be thou an example of the believers, in word, in faith, in purity." Here Paul puts great value upon young people as workers in the Kingdom of God. The B. Y. P. U. provides for them a suitable place to work. And again in the thirteenth verse he says, "Give attendance to reading, to exhortation, to teaching." What Paul here requires of Timothy a B. Y. P. U. gives to young Christians the educational work is fitted for their need. In verse fourteen he warns us in these words, "Neglect not the gift that is in thee." The B. Y. P. U. gives to young Christians an opportunity to develop the gift that is in them.

Some have a talent for public speaking. The B. Y. P. U. furnishes an opportunity for its development. Others have a talent for planning and executing. In the B. Y. P. U. there is great need for executive ability and committee work. Many have a talent for singing. In the B. Y. P. U. Gospel singing often brings wonderful results. Some have a talent for hospitality and for carrying sunshine into sick rooms and other places of distress. These phases of service are included in the plans of work for the B. Y. P. U. And those who long to be teachers, soul-winners and preachers of God's word; The first training ground is offered in the B. Y. P. U.—Training for evangelism.

I was called to the Ministry through the work of the B. Y. P. U.

Before I attended its meetings, I had no desire to succeed in life, but now it has taught me to say with Paul, Romans 1:16: "For I am not ashamed of the Gospel of Christ: For it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek.

And as I have said, under the banner of the B. Y. P. U. many of our boys and girls have definitely decided to give their hearts and lives to God for active service in the Ministry and as Missionaries.

The B. Y. P. U. can take the timid, the indifferent of the thoughtless Christian and set his soul on fire with zeal for active service.

I have seen boys and girls, yes, and even men and women who had never made public utterance in behalf of the Kingdom work until through the training of the B. Y. P. U. they were led to become zealous and effective witnesses for God.

The B. Y. P. U. will give you such a zeal as Gambrell C. Summers depicts in one of his poems:

I'd rather be a far-flung star,
And shine in the midnight sky,
Than a sun eclipsed by the side of
the road,

Where the races of men go by.

I'd rather be a desert rose,
And sweeten the desert air,
Than bloom in a heavenly paradise
And shed no fragrance there.

I'd rather be a drop of dew
And sparkle with mirthful glee,
Than boost my size before mine eyes,
A stale and stagnant sea.

I'd rather be a plumeless lark,
And sing in a meadow one day,
Than don forever the gayest plumes,
And hide myself away.

I'd rather be a humming bird
And sing a tune of love
Than a mighty bird with dreadful shriek,
Like the eagle that soars above.
I'd rather plant in the garden
of love

The flowers of kindly deeds,
Than sow with pleasure the longest field
A crop of worldly seeds.

I'd rather be LEAST in the
Kingdom of God
Is the SUM of the things I tell,
Than first of all the surging hosts
Of a Devilish merciless hell.

BEAUMONT

Miss Mary Etta Buchanan visited our B. Y. P. U. last Sunday night, Nov. 28th. She told us some wonderful things about B. Y. P. U. We enjoyed her talk so much. We hope our B. Y. P. U. will improve by having her visit us. We want to be the best in the State.

She gave us another talk in the General Assembly after our lesson. We want her to visit us again.

BUERTRICE BLACK,
Cor. Secretary.

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TO ASSOCIATIONAL OFFICERS

The library of the Southwestern Seminary wishes to thank you for minutes recently received and asks you to remember that they are eager to get minutes of all Baptist associations, every year, for their permanent collection on Baptist history. If the one sending will indicate name and address, acknowledgment will be made gladly. Address Rev. L. R. Elliott, Seminary Hill, Texas.

Sunday School Department

THE SUNDAY SCHOOL LESSON

Dec. 12, 1926.

(R. A. Venable.)

The Boy Samuel—I Samuel 3:1-10
15-19.

INTRODUCTION:

The circumstances of Samuel's birth lend interest and pathos to the story of his long and useful career. His life and work form an appropriate culmination of a stormy period in Israel's history. He was the last of the Judges. His life registers a transition in Israel's history when the nation passed from a Theocratic form of government to that of a government by a line of kings, of which Saul, the son of Kish, was the first. His birth was not announced by an angelic visitant, nor forecast by any prophetic oracle. There was no display of supernatural power antedating his birth, nor radiance of divine glory attendant upon his arrival into the family circle. His mother was a devout woman, the favorite wife of Elkanah, whose life was overshadowed by a great and oppressive sorrow. Of motherhood, the greatest blessing that could come to an Israelitish woman, she was deprived. Overwhelmed by this sore deprivation, in her pungent sorrow, she appeared before the sanctuary at Shiloh, where her deep emotion was mistaken by Eli for drunkenness. Upon learning the real cause of her sorrow, the good, but weak old priest, Eli, blessed her and sent her away. She sought deliverance from the reproach which had befallen her in prayer, vowing if Jehovah would give her a son she would dedicate him, as a Nazarite, to the service of God as long as he lived. Her prayer was heard. Hannah bore a son and called him Samuel. She was not unmindful of her vow, but as soon as he was weaned, she carried the child to Eli. He was solemnly dedicated to minister before Jehovah (See I Sam. 1). Hannah's song of rejoicing at the birth of her son is not simply an expression of her ecstasy and delight that her reproach had been taken away, but was also an expression of her interpretation of God's providential dealings with Israel. As she had suffered the scorn and reproach of Peninnah, the rival wife of Elkanah, so Israel was suffering the scorn and contempt of the pagan nations, but a brighter day was coming to God's chosen when he would take away their reproach. The scorn of the Philistines will not last forever. Samuel, dedicated by his parents to the service of the Lord, forever was left at the sanctuary at Shiloh, with Eli, the priest. Yearly his parents went up to Shiloh to make their offerings to the Lord. Hannah made a priestly robe every year for Samuel, as a symbol of the service to which she had dedicated him. From the earliest years

of his childhood life, Samuel served with Eli in the sanctuary of God. 1. From the earliest years of his residence in the sanctuary Samuel was not conscious of any direct communication with God. The oracles of God were silent. Neither by vision, dream, nor voice, did God disclose to Samuel the special service to which his life was to be given. The child grew in wisdom and stature and was faithful in all the duties assigned him by the aged Eli, to whose care his parents had committed him.

Our lesson gives an account of the first communication from God to Samuel.

"And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision. And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see). And the lamp of God was not yet gone out, and Samuel was laid down to sleep in the temple of Jehovah, where the ark of God was; that Jehovah called Samuel, and he said, Here am I. And he ran unto Eli, and said, Here am I, for thou callest me. And he said, I called not, lie down again; and he went and lay down. And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I, for thou callest me. And he answered, I called not, my son, lie down again. And Jehovah called Samuel again the third time. And he arose and went to Eli and said, Here am I, for thou callest me. And Eli perceived that Jehovah had called the child. Therefore, Eli said unto Samuel, Go lie down, and it shall be, if he call thee, that thou shalt say, Speak, Jehovah, for thy servant heareth. So Samuel went and lay down in his place. And Jehovah came and stood and called as at other times, Samuel, Samuel. Then Samuel said, Speak, for thy servant heareth." (Verses 1-10).

(1) We have seldom the privilege of reading, even in the inspired Book, a story so simple and so real as the call of Samuel. All so life-like and accordant with the conditions of the times in Israel's history. Three hundred years of disloyalty to Jehovah, and the frightful corruption of the religious, moral and social life of the people, invading even the holy precincts of the sanctuary at Shiloh and debasing the officials of that sacred shrine, furnish an appropriate background for the appearance of Jehovah upon the stage of Israel's history. Idolatry, profligacy, dissoluteness and every devilish enormity were rampant in the land. Jehovah had kept quiet, but the time has come for him to speak. Eli has been warned of the terrible disaster which his weakness and the untoward wickedness of his sons had

invited. But he was helpless. He had no power to recover the favor of God, nor stay the destructive tide of Jehovah's wrath. Individuals, groups of men, and nations may cross the line between God's patience and his wrath. Then nothing remains but a "certain, fearful expectation of judgment and a fierceness of fire which shall devour the adversaries." Eli and his profligate sons, though residents of and officials in the sanctuary of God, could find no refuge in these things from the flaming fire of Jehovah's wrath.

(2) The calling of Samuel is a beautiful story, but its significance is momentous. It is the initial step in a reformatory movement, which marked a new epoch in Israel's history, and vindicated the righteousness of Jehovah in displacing the apostate family of Eli from the priestly office with a faithful priesthood. The character of the boy Samuel and the circumstances which brought him into permanent relation to the sanctuary were a forecast of the high functions to which Jehovah would call him. God knows his chosen ones, and calls them in his own good time and in his own way.

Night was drawing to a close, and silence reigned throughout the sanctuary. The aged priest, and the young attendant, the sole occupants of the sacred inclosure, lay upon their couches in peaceful slumber. Thrice was heard the voice of Jehovah within the silent chamber of the youthful sleeper. The voice was clear, strange, definite and disturbing. Samuel mistook the source of the voice, supposing that Eli had called him. Eli, perceiving that the Lord had called the child, gave Samuel instruction as to how to answer the voice—"Speak, Lord, for thy servant heareth." The answer put in the child's mouth has come down across the centuries as the language of obedient hearts everywhere. This call is the culmination of an unfolding purpose of Jehovah in Israel's history. Long had God been silent, but now the silence is broken. God moves slowly, but surely. He is not a god of haste. In small and unexpected ways, he moves forward in the consummation of his purpose.

The call to Samuel was purely personal and subjective. There is nothing said of Eli's hearing a voice. God can and does speak to individual souls, in the presence of others. His voice is heard throughout the secret chambers of the soul, when all without is dead silence.

2. What began as a voice is transformed into a vision. "Jehovah came and stood in the presence of Samuel, and called as at other times. The child's prompt and cheerful response to the voice which he now associates with the mysterious presence standing before him, opens the way for the disclosure of Jehovah's purpose to his youthful hearer. The full content of the message given Samuel, we shall never know. We know, from this dates the installation of Samuel as a prophet of the Lord, and his investiture of the prophetic gift. This call of Samuel

dates the beginning of a long line of prophets, stretching down to the days of Malachi, and the beginning of the Four Centuries of Silence, when the oracles of God were dumb.

"And Samuel lay until the morning, and opened the doors of the house of Jehovah. And Samuel feared to show Eli the vision. And Eli called Samuel and said, Samuel, my son. And he said, Here am I. And he said, What is the thing that Jehovah hath spoken unto thee? I pray thee, hide it not from me. God, do so to thee and more also, if thou hide anything from me, of all the things that he spake unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is Jehovah; let him do what seemeth him good. And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground." (Verses 15-19). Eli well knew that any deliverance concerning Israel's fortunes of the future would involve him and his apostate sons. He was prepared for the worst. He was insistent that Samuel withhold nothing from him. He was conscious of the terrible fate awaiting him, and his dissolute sons. The seething current of corruption had swept him and his house beyond all hope of recovery. His earnest entreaty to be told all that Jehovah had said to Samuel had no note of hope. It was the despairing cry of a soul conscious of its guilt and the justness of the awful penalty soon to fall upon him. Samuel's message was no disappointment. It was a reiteration of that terrific denunciation of the horrible pollutions of the sanctuary for which he was responsible. His guilt came of his neglect to train his sons for the priestly service to which his house was set apart. The poor old man with a servile fear awaited the thunderbolt of God's wrath. The first deliverance of the youthful prophet was calculated to rend his own soul. The character of the message, the relation between him and Eli, were such as to test his courage and evince his qualifications for the high position of Prophet and Judge in the most critical period of Israel's history.

With great, good, faith and unswerving loyalty to Jehovah he delivered the message of doom to his spiritual father, attendant and guide in the services of the sanctuary. The task was trying, the scene was pathetic; the announcement of the death sentence upon Eli and his sons tragic. Loyalty to God calls for courage and an unyielding devotion to truth and righteousness, unhindered by the tenderest ties of friendship and love.

The faithfulness of Samuel, though a mere youth, was attested by the God of Israel, who guided his words and his ways that none of his messages fell to the ground.

Policeman (producing notebook)—"Name, please?"

Motorist—"Aloysius Alastair Cholmondeley Cyprian."

Policeman (putting book away)—"Well, don't let me catch you again."

ADDRESS OF B. W. GRIFFITH
At the Dedication of the Gymnasium
Building of Mississippi College,
Clinton, Miss., November 19, 1926

Fellow Alumni:

The happy conception of yours to present to your Alma Mater some token of your gratitude and love, has found felicitous fruition in this magnificent building. It is a beautiful tribute to her as the Mother of the Gracchi, and an enduring testimonial to you as her worthy sons—her cherished jewels.

The building occupies a place on the campus in keeping with its splendid proportions and architectural beauty, and in recognition of the importance of that branch of education to which it shall be devoted—the development of the finest type of physical manhood.

We have done great things in developing boys along mental and moral lines, but for many years did nothing for their physical nature. We graduated intellectual giants and moral heroes! But why stop at that? Why send out physical weaklings?—Sickly specimens of the genus "homo". The world needs not the "homo", but the "vir"—the strong, vigorous, manly man. The Great Teacher was also the Great Healer and cared for the body—cared much. Why should we be indifferent? Why stop at completing only two-thirds of the task? The world demanded men of symmetrical build and fully equipped. Our student body heard the challenge and met it as best they could. Their efforts met the instant sympathy and active support of the faculty and board of trustees, and the department of Physical Culture was born! At once the Alumni—that great body of loyal men now scattered over the civilized world—became in mind and heart a cogent host and laid plans culminating in this stately edifice.

This department was not organized to train a boy to become a prize fighter or a soldier. In Mississippi College he will never be taught to buffet, except his own body to keep it in subjection to his spiritual nature; nor to enlist in any army except at the call of his country or under the banner of the "Prince of Peace". Nor is it intended to turn out trained athletes; nor simply to build up a boy's muscle. Far from it!

Primarily, it is intended to produce a clean, healthy, disease-resisting body—a proper home for a clear mind and a good conscience, and a fit place for the indwelling of the Holy Spirit.

But in this department the by-products are hardly less valuable: (1) Steady Nerves. The boy learns to keep a cool head; not get excited under stress or in emergencies. A most useful asset in life's contests. (2) Decision. A double-minded man is unstable; there is no place for him in the field of sports; he must decide, and decide quickly. (3) Initiative. While he is a part of the whole, he must learn self-reliance. The captain can't be always at his elbow giving orders.

(4) Temperance. One can't be a drunkard or a glutton or a drug addict, and hold his place on a college team. He must be temperate in all things. (5) Tolerance. He is a part—only a part, and that a small part of the whole, and must learn to give the others credit for honesty in differing from him. (6) Team Work. Most of our life touches others. He must work with others, not for himself alone, but for the good of all; even sacrificing self-interest for the interest of the team. (7) Obedience. Respect for the majesty of the law and obedience to constituted authority, are traits sadly lacking in the American youth. He is taught them in clean College sports. He must respect the laws of the game and obey the orders of those in authority. (8) Endurance. Without this trait we finally fail. With it we win. The lesson is well taught out here on Provine Field. He learns to stick it through; to stand all the punishment the opposing team can inflict, and still stand; to suffer defeat after defeat, and yet come back and win. It is said that the World War was won on the tennis courts of France, the cricket grounds of England, and the football and baseball fields of the United States. These and many other good qualities, fairness, courage, courtesy, high ideals, true nobility, are instilled into the minds of the members of the classes in Physical Culture, not theoretically from text books, but by actual contact and experience. And they are lessons that tend to the formation of excellency in character and the development of honorable and useful citizens.

We are now here to dedicate this splendid building. Standing here with all reverence, but with exultant hearts, in the name of our beloved Alma Mater we devote this Building to the cause of Christian Education and dedicate it to the Glory of God, solemnly pledging ourselves as loyal Alumni—and adjuring those Alumni who shall follow us, to be a like pledge—never to allow this stately structure to be diverted from its Glorious Mission.

DENYING THE POWER

But it wasn't only modernistic heresy that Paul was warning Timothy against when he used the words: "denying the power thereof", but ancient heresy as well. For there is an ancient heresy which we should turn away from which had its origin in the first century B. C., viz.: the heresy of Cain. For Cain denied the power of the substitutionary sacrifice. And we have far more Cain-cult heresy than we have modern denials of the Lord himself. Let's see what else it means to "deny the power thereof". Every theory which teaches the possibility of the apostasy of a regenerated man denies the power. How? Jesus said: "They shall never perish". They say: "They may perish". Peter said, by the Holy Spirit: "We are kept by the power of God". They say: "We are kept partly by our own power". Jesus said: "He

that heareth my Word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation". They say: "That a believer may fall from grace and come into condemnation". So, don't you see, they "deny the power thereof"? Paul said turn away from such men. Why do we not do it? Why? Now, these men are not modernists, but believe and teach ancient heresy. There are others also, let's examine them. Every theory which denies that Christ suffered and was punished—The just for the unjust—for our sins, and that the righteousness of God is manifested, in that He might be just and the justifier of him which believeth in Jesus, but to the contrary, holds that other conditions, ceremonies, etc., are necessary in order for a sinner to be saved, is denying the power. And we are warned to turn away from them. Jesus said: "They are wolves in sheep's clothing". And let me say in conclusion that just as long as we tolerate modernism, for the sake of either money or popularity, and fellowship heresy of any kind for the sake of courtesy or policy as it was done in the opening speeches of our recent Baptist State Convention at Jackson we need not expect for God to answer our prayers and put it into the hearts of His people to give, under such compromising conditions. But I do believe if we (Southern Baptists) could altogether come to hate modernism and all other God-dishonoring forms of heresy and stand together as a unit for truth as well as righteousness, that it would be the dawning of the brightest day of Baptist history. We frequently hear some one refer to the sin of Ananias and Sapphira in withholding the Lord's money; and also to the prophet Malachi, who taught that the God of heaven has the reins on earth to pour out His blessings even in a material way, or to cut them off if we do not bring in the tithe, etc. And these things are true. But let us also remember another thing, and that is, that, God dealt far more harshly with His people, Israel, for their compromising attitude toward strange religion than He did for any other form of sin. Study the history of God's dealings with Israel, and you will find that Israel's besetting sin was the sin of compromising with strange and false religion. Let us remember the words of James by the Holy Spirit: "Who-soever therefore will be a friend of the world is the enemy of God". We need to awake to the stern fact of the truth that when we go out of the way to please the religious world—when we know that their theories are denying the Lord and denying His power—we are God's enemies.

—J. E. Heath.

The Wicker Tours, of Richmond, Virginia, announce another Christian Cruise for the summer of 1927; also a number of European tours. They are making a specialty of the annual Christian Cruise, which has proven such a success in the years gone by. Patrons of former years

give the highest testimonials to the value of their tour to Bible Lands. Their advertisement appears in this issue.

EUTAW, ALABAMA

On Sunday night, November the 28th, came the close of the Baptist revival meeting in Eutaw. Not for two years has there been any revival in the Baptist church before this one about which I am so happily writing.

A recent religious census revealed many opportunities for enlistment and soul winning. It showed that here were 106 Baptist people in Eutaw with membership elsewhere, scores of unsaved who should be Baptists by birthright and confession of Christ as their personal Savior.

After one week of prayer and practice in singing the good old gospel songs, we began our meeting for the glory of Christ on Sunday, November the 21st. For one week the revival continued with services both morning and night. We stayed individually and collectively close to Christ in secret prayer and He gave us the greatest revival in the history of the Baptist people and church of Eutaw.

A Christ-guided church was the Baptist Church of Eutaw in securing the gracious service so Dr. F. M. Barnes, pastor, Clayton Street Baptist Church, Montgomery, and Mr. Gayle Holcomb, from the Baptist Bible Institute, New Orleans, for the meeting. Dr. Barnes is a plain, powerful, pungent preacher of the Gospel of Jesus, and to his last ability and breath, he is not ashamed of the Gospel of Christ. Mr. Holcomb will grace the platform of any Baptist Church in the southland with his abilities and talents as a gospel singer.

There were forty four additions to the membership of the church as a result of this revival campaign. Twenty nine of these came by Baptism, the remainder came by letter with the exception of one person who came into the membership by statement. For many years the membership of the church has remained about the same, and there has been no increase in the membership by baptism in two years until this revival. We simply trusted Christ and yielded him all that we have and are, and He gave us this, the most outstanding of all our victories for His glory.

With a former membership of 106 before the meeting, we now have 150. And yet, the revival hasn't closed, it has just begun. Henceforth, we shall blaze a way through a wilderness of sin in this community in order that we may win more to the bleeding side and matchless service of Jesus, as well as enlist them to the last man along with us as we undertake by the Co-operative Program to preach the Gospel to the earth's most distant bounds; THAT IS THE BAPTIST WAY OF OBEYING JESUS.

Yours in Christ,
C. N. Travis, Pastor.

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Headquarters, Jackson.

The ideal of the League is the highest type of citizenship. The immediate objective is the education of our people, especially the young people. Since our state-wide, bone-dry prohibition law and the Eighteenth Amendment went into effect, there has been very little instruction given along the line of temperance and prohibition, even from the pulpits. Our people settled down into a feeling of complacency that our country was securely protected by these fine laws. But the best of laws do not automatically enforce themselves. The finest reaper may be placed in the wheat field, thoroughly oiled and otherwise in first class condition; but, if no human hand touches it, it will be of no value whatever. It will stand there and rot. So our laws will stand a dead letter on the Statute books unless we regard their binding force sufficiently to exert ourselves for their enforcement. It is as true as it ever was that agitation is necessary to advancement and achievement. Shall we go forward in the matter of making our country dryer? Let all prohibitionists say, yes; and contribute their mite to the education of our people.

The Anti-Saloon League of Mississippi now has two strong men at work, speaking as many times on Sunday and also during the week, as practicable, taking no public collections. These are Dr. S. L. Morris and Rev. J. A. Maples, with headquarters at Jackson.

Of course the League must have funds, and it indulges the hope that friends of prohibition will remit contributions to it, at Jackson. In the past the National League has meagerly financed the League for the privilege of sending National speakers into our state to collect funds for the National League. Now Mississippi is thrown upon its own financial resources. So we sink or swim; live or die. This situation should at least provoke serious thought.

—T. J. Bailey, Supt.

NEGLECT OF BIBLE READING
(By An Old Minister.)

Forty-eight years ago, soon after the old minister had become the pastor of the Baptist church in a thriving little town, he went one day for a walk to the cemetery, where he found a citizen of the place—a brick mason, whom he had not met—, doing some work.

When he learned that I was the new Baptist minister he was very free to express his opinion about the different denominations. He frankly told me what he liked about the Baptists and what he didn't like;

also what he liked and disliked about the Methodists. Finally, he said, "But I have less use for the Catholics than for any other denomination." Said he, "The Catholic priests do not allow their members to read the Bible." His little daughter, who was present, looked up into his face, and said very innocently, "Well, Papa, you must be a Catholic, for you never do read the Bible." This broadside, from an unexpected quarter, silenced his guns.

While it is said that the Catholics do teach that "ignorance is the mother of devotion," and because of

this erroneous teaching discourage the laity from searching the scriptures, yet it is also true that there are very many non-Catholics, who not only have the privilege of reading the Word, but who are encouraged to do so by their pastors, who never open the sacred volume except to record in the family record the birth of an infant or the death of a loved one.

Some years ago the old minister did colportage work for a time, and there were some who were particular to inquire before purchasing if the Bibles I was selling had a place for the family record, as if that was about the only thing in the book they expected to have any use for.

Those who are babes in Christ or weak in faith should "desire the sincere milk of the Word that they may grow thereby," while those who are more mature in the Christian life should partake of the strong meat of Divine truth that they may go "from strength to strength."

How much brighter our way through life would be if we would daily take God's Word as the Lamp unto our feet and the light unto our path. David said, "Thy Word have I hid in my heart that I might not sin against Thee." It is said that "the fairest and finest impression of the Bible is to have it well printed on the reader's heart." It is also said, "In the scriptures we find four things, 'precepts for life, doctrines for knowledge, examples for illustration and promises for comfort.' Toplady, the great hymn writer, said, 'The Bible is God's epistle to mankind, and what greater affront can be shown an earthly friend than to throw by him letters unopened and unread?'"

FORMAL OPENING OF NEW
BUILDING AT SOUTH-
WESTERN
December 12-15.

(L. A. Myers, Director of Publicity)

The great Seminary host of students and former students feel that Baptists, generally, will rejoice in the formal opening of the third Seminary building. The new building, known as George E. Cowden Music Hall, is the capstone of eleven years of musical development in "Southwestern." The formal opening is to commemorate this development and to put the increased responsibility arising as result of this enlarged possibility of service upon the hearts of our great Baptist host everywhere. Many interesting features are scheduled to occur between the dates of December 12-15.

Professor E. O. Sillers, of the Baptist Bible Institute of New Orleans, will speak Monday morning at 11:00 o'clock on "Preparation for a Church Musician." Tuesday morning Dr. Albert Venting, Professor of Philosophy of Religion, Southwestern Seminary, will speak on "Relation of Music and Religion." Wednesday morning Dr. I. J. Van Ness, of the Sunday School Board, Nashville, will render an address on "Music in the Sunday School and Young People's Meeting." Between these addresses there will be receptions, re-

citals and programs of instrumental music. Two pipe-organ recitals will be given: the first on Sunday afternoon at 3:00 o'clock by Prof. John Josey of the Organ Department of the Seminary. The other will be given Tuesday evening at 8:00 o'clock by Prof. Paulo Conti, of Oklahoma Baptist University.

It is expected that Wednesday evening will draw the largest crowd. At this time the choral club and orchestra of the Seminary will render "The Messiah."

Fort Worth Hall, the first building on the campus, was erected in 1910 at a cost of \$190,000. The Woman's Missionary Training School Building was completed in 1915 at a cost of \$140,000, and George E. Cowden Hall, the occasion of the approaching celebration was ready for occupancy with the opening of the current session. This building and equipment cost \$300,000, \$150,000 of which was given by Mrs. Geo. E. Cowden of Fort Worth, as memorial to her late husband. From 1915 until 1926 the School of Music had enlarged from a faculty of two and a student body of less than one dozen to a faculty of 14 and a student body of 136.

Visitors on the campus during these days of celebration will have opportunity of sitting in on Seminary classes as all class work will be carried on as formerly; they will have opportunity of being in student organizations, or going through the halls, of viewing the surrounding country, and otherwise entering into the life and spirit of the Seminary faculty, administrative force, and student body, which will number more than 500 of 16 nationalities.

Remember the dates, December 12-15. The Seminary extends a cordial invitation to the general public to attend. No effort will be spared for the enjoyment and edification of any visitor.

"How are you getting on at school, Alec?"

"Fine! We're learning words of four cylinders now."—The American Boy.

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East Mississippi Department

By: R. L. Breland.

WHO IS GUILTY?

While waiting for a belated train recently I overheard a conversation between two fathers. They were discussing some boys who had been into some mischief and had gotten into trouble. They were greatly lamenting the delinquency of the boys and girls of the present day and the remark was made: "The situation is serious; we can never tell what we are raising up children for these days and what they will come to."

As they carried on this serious and seemingly sorrowful conversation these fathers were punctuating their remarks with vulgar, obscene and profane words. Uncalled-for and out-of-place oaths would slip in very occasionally and language of the lowest order was much in evidence. I was ashamed.

As I listened I began to meditate. It is a fact that youthful criminals are more numerous than formerly. The average age of the criminal of today is around 17 years against 24 years a few years ago. Boys and girls of 12 and 13 years are found on the streets, in the brothels, in our jails and penitentiaries these days. Robbery, murder and prostitution are common during these tender years. We shudder at the thought, but we are compelled to acknowledge the truth of it, for physical every day facts are in evidence everywhere. The outlook is gloomy.

As I meditated I tried to find the cause of this state of affairs, for every effect has a preceding; and I was brought face with the facts presented in the conversation of the two fathers above mentioned, and I just wondered if the decline in the home life of our country is not the

outstanding cause of the delinquency of our youth. Where parents will publicly use vulgar and profane language in common conversation it is a sure evidence that some of it is to be found out in the home life of such people.

Nothing was ever more truly said than what Solomon spoke when he said, "Bring up a child in the way he should go and when he is old he will not depart from it." In other words, the training of early childhood will be seen in the more mature life of the child. Profanity, vulgarity, obscenity and falsehood in the home will surely be lived out in the real life of the children who come up in these homes. We wonder, then, that the present day children are going astray and are found in all kinds of crime in early life. Prayer, Bible reading and Christian training are practically unknown in the modern home. Church life and church going are neglected and often slightly spoken of. Discipline is a lost art; the children run wild, the parents knowing but little of the whereabouts or the conduct or the associates of even their small children.

Then, is it any wonder that our boys and girls are going to the bad! And the question arises: Who is to blame most? The children will not escape the awful consequences of the life of sin, but the parents back in the home are the greatest sinners. They sow the seed in the early life of the child and both parent and child reap an awful harvest later on. When will such vulgar mouthed fathers, as those cited above, learn that the very conditions they bemoan are of their own making! There must be a reform in the home life of our country or we are doomed for the rocks, and that at no distant day.

NOTES AND COMMENTS

The work of Pastor J. E. McCraw at Pearl Valley Church, Neshoba County, is highly praised by the membership. Bro. McCraw is grow-

ing rapidly in his work.

Coldwater Church, Neshoba, has the land bought on which to build the church house. The building committee is getting busy. So mote it be.

Pastor J. E. Breland, assisted by his brother, Rev. E. A. Breland, recently ordained some deacons for High Hill Church, Neshoba.

Pastor McCraw has given up the work at Oak Grove and McDonald, Neshoba County, and has accepted work in Newton and Jones Counties.

Glad to report Sister Shirley, wife of Pastor H. W. Shirley, of Philadelphia, slowly but gradually improves.

Rev. H. M. Whitten is living at Ackerman and is serving Pentecost, Chester and other churches out from that place. He is one of our splendid pastors.

It is reported that Rev. J. W. Hicks has given up the work at Pheba. This is a good church with half time services and may go to full time.

Our sympathy goes out to Evangelist W. W. Kyzar in the death of his aged father which occurred some days ago.

HOLLY SPRINGS

A few words to let our friends over the state and elsewhere know how we are getting along at Holly Springs.

Our pastor, Rev. G. C. Sandusky, began his third year as our pastor on November the first. He is loyal to the denomination and is not ashamed of the Gospel of Christ and God blesses his work among us.

Our church membership is not only climbing but our Sunday School attendance is increasing Sunday by Sunday. We are enjoying the greatest Sunday School attendance in the history of the church. We

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SOUTHERN BAPTIST SANATORIUM

El Paso, Texas

are happy over the large number of men who support the work. There were fifty-five present at the Men's Bible Class last Sunday.

Our church is well organized, having four B. Y. P. U.'s. A host of young people enlisted in this important training service of the church. Pray for us in the work of our Lord.

—S. C. Lowrey,
Church Clerk.

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M. S. C. W. NEWS NOTES

BAPTIST QUARTETTE

The latest musical development is our Baptist Quartet which is delighting us with selections on various occasions. On last Sunday at an Offertory they sang: Sunset and Evening Star. The members of this Quartet are: Beatrice Ross, Martha Moore Causey, Mable Spight and Elsie Inman. Agnes Ray is the accompanist. We are depending on them for special music at our Christmas celebration also.

W. M. U. SOCIAL

On last Tuesday the W. M. U. held its quarterly social at the Workshop. The Baptist girls gave a program appropriate to the season of the year. Cecil Hamilton was in charge of a play, and in addition to this there were several musical numbers. The Philathea S. S. Class has also held a social here recently.

Y. W. A. SOCIAL

Mrs. Earl Burris, the Y. W. A. Counsellor invited the Y. W. A. to her home on last Wednesday afternoon. Mrs. Burris is always doing something for the girls. She is not only Counsellor, but also our Big Sponsor Mother, since she is chairman of our entire group of 27 Sponsors. The Y. W. A. will hold its regular meeting this week. The Senior Circle—The Lackey Circle—will conduct the program, which is in charge of Ann Louise White.

CHRISTMAS TREE

Plans are now being made for our annual Christmas Tree at the Workshop. This is the time when the girls entertain about 25 little children from the city and when Santa Claus comes to distribute dolls and toys and fruit. The girls will also put on a little Christmas play and present a brief musical program.

CHINESE PROGRAM AT Y.W.A.

On Wednesday afternoon at two o'clock the Y. W. A. met at the Workshop. Mrs. Earl Burris, the Counsellor and Miss Margaret Frost, our visitor for the week, were both present. Virginia Miller, president made an inspirational talk before she turned the meeting over to the Lackey Circle, with Ann Louise White as chairman. The subject was on China and those on the program dressed in attractive Chinese costumes and were seated in Chinese fashion on the stage.

Christine Causey sang a Chinese song translated into English. Doris Smith led the devotional. Then a "What's What in the Land of the Rainbow Flag" was given, each girl present contributing one fact. The other features of the program were:

New Lamps for Old Ruth Miller
And You at 19? Dollye Roper
Burdened China Elizabeth Wyse
A Sign of Coming Light
Eula Mobberly
Cloudy Days or Dawn?

Lucille Spain
Real Chinese tea, given by a returned missionary, and served by the Chinese girls, concluded the Y. W. A. hour. A. L. White, Reporter.

EAST END

Our Sunday School class has grown large enough for the college girls to be divided into two groups. Miss Neva Trapp is chairman now for Group No. 2. We have ordered a standard of excellence and hope to be A-1 soon.

Three new members were added to our BYPU Sunday night, and we now have three groups instead of two. A number of our members took the study course given by Mr. Wilds when he was here. Group No. 1. led the program Sunday night.

Instead of the regular preaching service Sunday night every one enjoyed a beautiful Thanksgiving program given by the Junior BYPU under the direction of Vennie Lou Dabbs and Mamie Brooks.

CHURCH PLEDGES

We are trying to get every member of the First church to pledge to the 1927 budget. To this end we have asked each chairman on the Membership Committee at the College to visit those on her group who are church members and get their pledge. We have 123 girls who have their membership here and we hope to make their pledges 100 percent. They are coming in fine. A very attractive poster has been on the bulletin board—"My Steward-Ship."

MISS FROST'S VISIT

Miss Margaret Frost has been our visitor this week and we have truly enjoyed her. She has led brief devotionals at the noon hour, using as her subject—"Light." She has taught a class of 29 at the Workshop and 9 at the Church. Miss Jeff Johnson, at the Faculty Club, was her gracious hostess.

A SURPRISE

Some unknown friend had a batch of material sent to us last week which is certainly appreciated and was surely needed. It contained a number of playlets, and best of all about six song books, containing pep songs, medleys, stunts for socials and other valuable helps. Thanks to this unknown friend.

EVANGELISTS

Evangelist V. B. Starnes and Singer K. D. Turner of Waco, Texas, just closed a great meeting at Beaumont, Texas. They start Sunday, Nov. 8th, with the Edgefield Church of Waco, Texas. These men were with Brother H. W. Shirley and his church at Philadelphia, Miss., last October, and will be back with them in June of 1927. They also go to Brother W. E. Farr and his church at Grenada for a meeting in March. Any one desiring to use this party may reach them by writing Brother Turner at 1711 So. Tenth St., Waco, Texas. They have had over three thousand additions to the Baptist churches with which they have labored in the past ten months.

—K. D. Turner.

IN MEMORIAM

RESOLUTIONS

WHEREAS, our Heavenly Father in his infinite wisdom saw fit to take from our midst on November 11th, 1926, our beloved Counsellor, Mrs. W. N. Yates, and, WHEREAS, as our leader she has served us for the past two years, faithful and untiring in her efforts, her life serving always as an inspiration to the members of this organization. She gave at least half of her time in doing for others, always ready to help those in need, physically or spiritually, and, WHEREAS, her last conscious words were of this band she loved, so be it,

RESOLVED, that in honor, love and appreciation, we hereby call this organization "The Robbie Yates Auxiliary," and be it further,

RESOLVED, that the Y. W. A. of Collins Baptist Church do extend our depest sympathy to the family and pray that God in his own way will comfort them and watch over them in this sad hour of sorrow.

RESOLVED, that a copy of these resolutions be sent to the bereaved family, a copy spread upon the minutes of the Y. W. A., a copy sent to the Baptist Record, and a copy sent to the Collins Commercial.

Respectfully submitted,

Mrs. F. A. Lowry,
Mrs. R. G. Harrison,
Mrs. C. V. Dees,

Committee

In loving remembrance of Mrs. L. T. Magee, member Columbia Baptist Church, who passed from this life last Thanksgiving morning:

And here's a line to Mother
"MOTHER"

The best of all the lot,
With a simple little message
Just a sweet for-get-me-not,
It's sent to her from some one,
Sealed with a kiss of love
To wish her joy and comfort,
And blessings up above.

There's a brighter day a'coming
For us back home;
There're ships of joy and happiness

To sail us o'er the foam,
And sights will be most wonderful
As in glory we meet one another,
But what can be so glorious
As when we meet you, Mother.

"Selected"

Her children.

Mrs. C. M. Reddoch

Mrs. C. M. Reddoch departed this life almost at the close of the day on Tuesday at 4:30, Oct. 25th, at the age of 79 years.

Her life was one of the most beautiful Christian characters. Living for others was her aim. She was a great friend to all her pastors and believed supremely in her church. She was a charter member of West Laurel Baptist Church, where her membership remained until recently, when she felt that she could not attend regularly she united with

Kingston Baptist Church in which community she lived with her youngest daughter, Mrs. Otis Boyd, for seventeen years.

Truly, a place is vacant in this church, as her presence was always seen at all services. Her health had been declining for five weeks, but her condition was not thought to be serious until five days before her going. She was conscious until the last breath. She said in her last words that she lived a right life and now I'm happy, and just before taking her flight she told her children "good-bye." Her last word was, "Thy will be done."

She was the mother of ten children. One son preceded her to the grave forty years ago. Nine survive to mourn her going, all of whom were with her during her last days of suffering. Her husband, the late C. M. Reddoch, died seventeen years ago. On the day of the funeral we saw the casket covered with flowers, the most beautiful of earth that was sent by loving friends. We knew in our grief that those flowers could not be more beautiful and radiant than the life just gone.

She was laid to wait the resurrection morn by the side of her husband in the Hebron community cemetery amid hundreds of sorrowing relatives and friends. Funeral services were conducted by her much loved pastor, S. S. Perry, and assisted by Rev. W. H. Thompson and J. E. Cranford, and conducted at the cemetery by Rev. Tom Dale of Collins and Bro. Lightsey.

We grieve because we feel the loss of a mother, but look forward to a grand reunion where God shall reign and shall wipe away all tears and where parting shall be no more.

Darling mother, I miss you. Never thought I'd be so sad.

Loving Daughter, Ada.

Resolutions of Respect in Memory of Mrs. Douglass Fox Wilkins

Whereas, a beautiful and gracious soul fell asleep when Mrs. Douglass Fox Wilkins was called away from her earthly home to her Heavenly Father's house; and severed in the prime of her glorious

Whereas, we realize that her life womanhood was one of service to God and her community, and there is no one in the vicinity from the newest comer to the oldest inhabitant who does not remember many instances of her loving sympathy in loneliness, sickness, and sorrow, her tender counsel in perplexities, and her wise assistance; and

Whereas, her sweet spirit, lovable qualities, attractive personality, thoughtfulness, and Christian character have endeared her to us and proved an inspiration to us:

Therefore, Be it resolved that the Sunday School of the Baptist church of Duck Hill, Mississippi has lost a faithful member, an efficient teacher, and that we, the members of the Sunday School, have been deeply grieved on account of the death of our friend and sister, and we sympathize most genuinely and tenderly with her stricken family;

Resolved, further, that though her

body is no suffer the life of ser will be our which she

Resolved solutions b of our Su The Winon cord, and a ily of our

Rev.

The sub born in Ho four miles on April 2 den, Missi the home Zilpha Ma He was th Mrs. Zilph on a farm such educa offered in days. Ab his majori College, w lege educa

Before lege he w gospel, by tist Churc was later of the gos composed C. Whiteh served at try churc way, alwa erality al denominat he was c the Goodn ed most twenty-six

He was Miss Mar ington, M died April ion were boys and yet living the respon ond marri ma Robin sippi, Feb January 1 riage one excellent third mar Helena G Mississippi died July no issues man lived tainly di produced his six fir are: Guy Walter L man, Miss Valley, M sell, Cam Padgett, then his and still throug ance, wh call him He wa modest a

body is now sleeping we will not suffer the influence of her beautiful life of service to die, and that it will be ours to hold the torch high which she has thrown to us.

Resolved, further, that these resolutions be spread upon the records of our Sunday School, printed in The Winona Times and Baptist Record, and a copy be sent to the family of our deceased friend and sister.

Frances Broadstreet

J. W. Leigh

M. F. Herring.

Rev. Joseph Thomas Ellis

The subject of this sketch was born in Holmes County, Mississippi, four miles north of Bowling Green, on April 22, 1850, and died in Camden, Mississippi, Madison County, at the home of his daughter, Mrs. Zilpha Mansell, on October 1, 1926. He was the son of Mr. William and Mrs. Zilpha Ellis. He was reared on a farm, enjoying while a boy, such educational advantages as were offered in the rural schools of these days. About the time he attained his majority he entered Mississippi College, where he finished his college education.

Before he entered Mississippi College he was licensed to preach the gospel, by the Mount Pleasant Baptist Church in Holmes County, and was later ordained to the full work of the gospel ministry by a council composed of Revs. T. S. Wright, L. C. Whitehead, and T. J. Bailey. He served at various times several country churches in a most acceptable way, always developing them in liberality along the lines of all our denominational endeavors. Finally he was called to the pastorate of the Goodman church, where he served most acceptably for more than twenty-six consecutive years.

He was thrice married. First to Miss Mary Quitman Hosea, of Lexington, Miss., May 14th, 1876, who died April 1st, 1895. From this union were born five children; four boys and one girl, all of whom are yet living, meeting in a noble way the responsibilities of life. His second marriage was to Miss Mary Emma Robinson, of Jackson, Mississippi, February 18th, 1897, who died January 18th, 1899, and by this marriage one child was born, and is an excellent Christian woman. The third marriage was to Mrs. Mary Helena Gullledge, of Bowling Green, Mississippi, March 7th, 1901, who died July 18th, 1917. There were no issues from this union. "No man liveth unto himself." He certainly did not. His life was reproduced and is being lived over by his six fine Christian children. They are: Guy E. Ellis, Canton, Miss., Walter L. and W. Reedy Ellis, Goodman, Miss., Thomas Q. Ellis, Water-Valley, Miss., Mrs. Charles F. Mansell, Camden, Miss., and Mrs. Chas. Padgett, San Diego, California. And then his influence was far-reaching, and still lives in men and women throughout the circle of his acquaintance, who delight to rise up and call him blessed.

He was to an exceptional degree modest and humble. No one ever

saw him go into any gathering and take the upper seat, but always taking the lower seat, "in honor preferring others." Another kindred quality marked his life. He was timid, meek and retiring. As unostentatious as he was, his friends knew that he was strong. As submissive as a lamb, whenever the occasion demanded, he could gird himself and stand in the strength of a lion.

He was pre-eminently sound in the faith. He believed that God's word was unalloyed gold, and accepted every part of it as truth, and delighted to hold it forth as the inspired word. He was a logical and forceful minister of the New Testament, and a clear and safe interpreter of the word. He was not visionary and could not be swayed by specious arguments, or moved by any doubtful wind of doctrine.

He was consecrated, considerate, giving himself much to prayer and meditation, taking "time to be holy." He was so careful that anyone could say of him "A bruised reed shall he not break, and smoking flax shall he not quench." The writer has never known one more considerate of the unfortunate, suffering or downtrodden. Nor any one who more literally and fully lived up to the scripture injunction, "in honor preferring one another" than he did. Nor anyone who more richly deserved the Master's characterization of Nathaniel "an Israelite indeed in whom is no guile," than he did. He has left to his children the incomparable legacy of a good name, which is infinitely more valuable than gold which perishes, which is to be preferred above great riches.

The vast throng of people who attended his funeral from several counties and the lavish floral tributes attested the esteem in which he was held. There were eight ministers present at his funeral, two being of the M. E. church, who felt keenly their personal bereavement. Five of these participated in the ceremonies. They were Rev. E. F. Collins, Rev. J. J. Mayfield, Rev. Bryan Simmons, Dr. W. E. Farr, and the writer, all of whom spoke out of sad hearts. Also a fine tribute was brought from the Grand Lodge of Masons of Mississippi by our State Auditor, George D. Riley. The funeral ceremonies being concluded, all that was mortal of this noble servant of God was laid to rest by the side of his first wife, in the cemetery at Goodman, Mississippi, to await the resurrection morn.

He was scrupulously honest. Not only in regard to business obligations, but with himself. This is the highest type of honesty among human beings and one of the brightest ornaments that adorn human character. He was honest, and, rising yet a step higher, he possessed that beautiful element of Christian character, sincerity. He was conscientious in an uncommon degree. With him no barrier could exist between him and his fellowman, and greater still, between him and his God. His was a transparent soul to an extent rarely met with, and the greatest of all, he was honest with God. He

told the writer more than once during his illness that he was entirely ready to go, that the way was perfectly clear, that his path was growing brighter day by day and would continue to do so unto the perfect day—all by the grace of God.

God sustained his servant in much labor and travail of soul, holding his hand in much weariness and in many dark places and comforting his heart in his sleepless hours till death came. But he is resting now, "For so he giveth his beloved sleep."

T. J. Bailey.

IT CAN BE DONE

By Louis J. Bristow, New Orleans

The hearts of Southern Baptists have been made to bleed because of the Foreign Mission situation, as set forth in the recent published statement of the Foreign Board. Those of us who are deeply interested in the work have thought and prayed much. A possible solution has been suggested by one of the churches in New Orleans.

My pastor and I were sitting together at the Louisiana Baptist Convention when Mr. and Mrs. C. A. Leonard spoke. Their recital of simple facts in connection with the Foreign Mission situation was a stirring appeal. For years they have been laboring in Manchuria under our Foreign Board; but now they are at home and the Board has notified them that they cannot be returned to their field because of the lack of money. The same is true of about one hundred other missionaries of our Board now in this country. These two as they spoke from the depths of their hearts pleaded for opportunity to return.

In our room that night Pastor Hamilton and I discussed the matter, and prayed about it. Last Sunday the pastor, in his report of the State Convention to the church, told of the Leonards, and asked whether the \$1,600 necessary to pay their salaries for a year might not be given by sixteen or more of the members; he offering to be one of those to give \$100 as a special offering above his regular contributions to the co-operative program.

The simple recital of the facts reached the souls of those who heard, and today Pastor W. W. Hamilton reported that he had more than \$1,800 in hand for the special offering. Mrs. Leonard spoke at our prayer meeting last night, rejoicing in having been "adopted," as she termed it.

I am wondering if all the hundred missionaries now in this country might not be provided for similarly if one hundred pastors would ask for special offerings as Pastor Hamilton did?

Of Interest To Our Readers

Several times we have published the advertisement of Mayor H. C. Brooks of Marshall, Michigan, regarding old stamps. We understand that many have benefited themselves financially through their transac-

tions with him, and no doubt many others have old envelopes of value which he will be glad to purchase. Mr. Brooks has collected old stamps for many years and is thoroughly familiar with all issues. Those he especially wants are Confederate or U. S., but he also buys foreign stamps provided they are old issues, used before 1865.

It is explained to us that very few of the U. S. stamps used after 1865 are of value unless the postmarks are unusual in color or design. Therefore, no envelopes should be sent which were mailed after 1865. Old folded letters or envelopes used before 1850 are of value only when they bear some kind of adhesive postage stamps. The only envelopes without stamps which might have value are some of those used in the South during the year 1861, before Confederate stamps were available.

Loose stamps Mr. Brooks does not buy, except certain varieties of the Confederate issues. Stamps should never be cut off as they are worth more on the original envelopes. The reason for this is that collectors today are interested in postmarks as well as stamps. Revenue stamps are not wanted. He does not buy coins, Confederate money, old newspapers, old documents or other relics. Nothing but the old envelopes interest him. This explanation is made because Mr. Brooks writes that although he has tried to make this plain in his advertising, many people still write regarding miscellaneous articles which he does not collect.

Some of our readers have also sent envelopes on which they have written dates. This is not necessary and sometimes spoils their appearance after such dates have been erased. Old marks cannot be helped, but nothing should be added. Send envelopes just as you find them. The value of an envelope is determined by the variety of the stamp or postmark and not the exact year mailed. Many of the early postmarks did not include the year date, but that makes no difference in value.

There are so many different varieties of these old stamps that their values cannot be determined by written descriptions. They must be seen and examined. Many which appear to be alike show slight differences when examined with a magnifying glass. The common types are wanted as well as the rare ones. Your envelopes, however, may be quite valuable and therefore should be sent either by registered or insured mail. Mr. Brooks agrees to refund the postage if the envelopes are not purchased. Such envelopes, if in quantity, should be carefully packed in a cardboard box and well wrapped to make sure the package will travel safely.

We gladly publish this for the benefit of those who have old envelopes stored away which were mailed during or before the Civil War. Extra money is always welcome. Our churches need it and many individuals are sorely in need of such help. We would not advocate the selling of family letters. Private letters may be kept, as only the envelopes are of value to Mr. Brooks. In the case of the old-fashioned folded letters bearing stamps, the entire letter would of course have to be parted with as the letter itself constitutes the "envelope."

Mr. J. E. Jacobs, the senior member of the firm of Jacobs & Company, advertising representatives of the Baptist Record, has known Mr. Brooks for many years, and vouches for his integrity. He will report promptly the value of any envelopes sent. You are not obliged to sell unless his offer is entirely satisfactory. In the event the envelopes are not purchased, he will return them to you in good order. If you haven't any old envelopes, you will do others a favor by showing them this notice. Packages and letters should be addressed to Mayor Harold C. Brooks, Box 258, Marshall, Michigan.

HOW TO LIVE—THE BIBLE OUR GUIDE TO HEALTH AND PROSPERITY

(G. T. Howerton, Starkville, Miss.)

We have preached so much and prayed so much about 'save us when we come to die' I fear we have overlooked the fact that our BIBLE is the very best guide book on HOW TO LIVE.

If a man desires to learn 'how to live' he must learn at least two things—how to be well and how to be prosperous. John had abundant BIBLE authority when he wrote his friend Gaius—

'I pray that in all things thou mayest prosper and be in health, even as thy sould prospereth.

Or as another translator puts it—'and maybe better—'I pray that in every way you may prosper and be well—even as your soul is well.'

What a splendid prayer, and what a good BIBLE prayer.

I am sure John was, deeply in earnest about this prayer. He begins his letter to his loved Gaius with this salutation— I PRAY.

He had been taught how to pray and what to pray for by The Master. He was not missing the mark as far as many miss it now. He had a very close connection with the Great Teacher of HOW TO PRAY. It is certainly right and proper to pray for all things we need so much as health and prosperity? Give us health and prosperity and we should be hilariously happy. Abundance of health and prosperity gives us a little heaven now. Certainly we expect both great blessings here and NOW?

THE BIBLE authorizes us to do so. He who orders his life by THE BIBLE has a guarantee of health and prosperity every day of his life. Christianity is for the whole man. All our affairs are under God's Law. This law of God, which is perfect is set out in THE BIBLE. Therefore if you want to study economics get the right view point of your Bible. If you want to learn health—not disease—study your BIBLE.

The BIBLE does not present a discussion of poverty. It offers a cure for poverty. The BIBLE does not discuss diseases it offers a cure for diseases. The law of the Lord IS perfect. It supplies all our needs. Jesus is the model business man as well as the greatest physician. He heals all our troubles. He gives health and prosperity—just what the Beloved John was praying for for his friend Gaius.

FIRST CHURCH, COLUMBUS

The revival meeting which was begun in the First Church, Columbus, a few weeks ago has not ended. In fact, it seems just to be getting well under way. Every Sunday since the meeting began there have been professions of conversion and additions to the church.

A large majority of these conversions have come from the Sunday school membership, though not all. Our Sunday school teachers and officers, naturally, are very happy, as well as all other active

workers in the church. For several Sundays they have been meeting every Sunday morning, as many of them as could get away from duties elsewhere in the school, for prayer that God's blessing might be upon the teachers and the pupils as the lesson of the morning is presented.

Our B. Y. P. U's., have been praying and working on behalf of the lost. In a meeting of one of our Intermediate unions a few Sundays ago there were two professions of faith. Between Sundays there have been prayers by many and personal

work by some for the lost. As a result of this week-day witnessing for Christ these conversions, largely, I think, have come. Yesterday there were seven who came into the church upon a profession of faith. During the last three months we have had more than 125 additions to the church, about a third of them by baptism. A little more than half of those coming in by letter have been college students.

We are now in the midst of taking our Every-member Canvass for the 1927 budgets for local expens-

es and for the Co-operative Program. I do not know what the outcome will be, but I do know that, so far, the response has been heartier, more unanimous, more joyous than it has been before. I attribute that fact largely to the revival of interest among our people in the salvation of the lost. We are conducting along with this canvass a campaign for tithers for 1927. Already a number of new tithers have shown up.

Yours very sincerely,

J. D. FRANKS.



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The apostle testifieth his love to the Philippians. PHILIPPIANS, 1.

<p>may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,</p>	<p>A.D. 64.</p> <p>CHAP. 6.</p>	<p>22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your</p>
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<p>15 *The land of Zab'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;</p>	<p>A. D. 31.</p> <p>Is. 9, 1, 2.</p> <p>Is. 42, 7.</p> <p>Luke 2, 32.</p> <p>Mark 1, 14.</p>	<p>2 And he opened his mouth, and taught them, saying,</p> <p>3 *Blessed are the poor in spirit: for their's is the kingdom of heaven.</p>
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